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## HISTORICAL RECORD.

From the National Intelligencer.

**The Case of the Amistad.**

### SUPREME COURT OF THE UNITED STATES.

January Term, 1841.

The United States, appellants, *vs.* The Libellants and Claimants of the schooner Amistad, her tackle, apparel, and furniture, together with her cargo, and the Africans mentioned and described in the several libels and claims. On appeal from the Circuit Court of the United States for the District of Connecticut. Mr. Justice Story delivered the opinion of the Court:

This is the case of an appeal from the decree of the Circuit Court of the District of Connecticut, sitting in admiralty. The leading facts, as they appear upon the transcript of the proceedings, are as follows:

On the 27th of June, 1839, the schooner L'Amistad, being the property of Spanish subjects, cleared out from the port of Havana, in the Island Cuba, for Puerto Principe, in the same Island. On board the schooner were the Captain, Ramon Ferrer, and Jose Ruiz and Pedro Montez, all Spanish subjects. The former had with him a negro boy named Antonio, claimed to be his slave. Jose Ruiz had with him forty-nine negroes, claimed by him as his slaves, and stated to be his property in a certain pass or document signed by the Governor General of Cuba. Pedro Montez had with him four other negroes, also claimed by him as his slaves, and stated to be his property in a similar pass or document, also signed by the Governor General of Cuba. On the voyage, and before the arrival of the vessel at her port of destination, the negroes rose, killed the Captain, and took possession of her. On the 26th of August the vessel was discovered by Lieut. Gedney, of the United States brig Washington, at anchor on the high seas, at the distance of half a mile from the shore of Long Island.—A part of the negroes were then on shore at Culloden point, who were seized by Lieut. Gedney and brought on board. The vessel, with the negroes and other persons on board, were brought by Lieut. Gedney into the District of Connecticut, and there libelled for salvage in the District Court of the United States. A libel for salvage was also filed by Henry Green and Pelatiah Fordham, of Sag Harbor, Long Island. On the 18th of Sept. Ruiz and Montez filed claims and libels, in which they asserted their ownership of the negroes as their slaves, and of certain parts of the cargo, and prayed that the same might be "delivered to them or to the representatives of her Catholic Majesty, as might be most proper." On the 19th of Sept. the Attorney of the United States for the District of Connecticut, filed an information or libel, setting forth that the Spanish Minister had officially presented to the proper department of the Government of the United States a claim for the restoration of the vessel, cargo and slaves, as the property of Spanish subjects which had arrived within the jurisdictional limits of the United States, and were taken possession of by the said public armed brig of the United States, under such circumstances as made it the duty of the United States to cause the same to be restored to the true proprietors, pursuant to the treaty between the United States and Spain; and praying the Court, on its being made legally to appear that the claim of the Spanish Minister was well-founded, to make such order for the disposal of the vessel, cargo and slaves, as would best enable the United States to comply with their treaty stipulations. But, if it should appear that the negroes were persons transported from Africa in violation of the laws of the United States, and brought within the United States contrary to the same laws, he then prayed the Court to make such order for their removal to the coast of Africa, pursuant to the laws of the United States, as it should deem fit.

On the 19th of Nov. the Attorney of the United States filed a second information or libel similar to the first, with the exception of the second prayer above set forth in his former one. On the same day, Antonio G. Vega, the Vice Consul of Spain for the State of Connecticut, filed his libel, alleging that Antonio was a slave, the property of the representatives of Ramon Ferrer, and praying the Court to cause him to be delivered to the said Vice Consul, that he might be returned by him to his lawful owner in the Island of Cuba.

On the 7th of Jan. 1840, the negroes (Cinquez and others) with the exception of Antonio, by their counsel, filed an answer denying that they were slaves, or the property of Ruiz and Montez; or that the Court could, under the Constitution or laws of the United States, or under any treaty, exercise any jurisdiction over their persons by reason of the premises, and praying that they might be dismissed.

They especially set forth and insist in this answer, that they were native born Africans, born free, and of right ought to be free and not slaves; that they were, on or about the 15th of April 1839, unlawfully kidnapped and forcibly and wrongfully carried on board a certain vessel on the coast of Africa, which was unlawfully engaged in the slave trade, and were unlawfully transported in the same vessel to the Island of Cuba, for the purpose of being there unlawfully sold as slaves; that Ruiz and Montez, well knowing the premises, made a pretended purchase of them; that afterwards, on or about the 20th of June, 1839, Ruiz and Montez, confederating with Ferrer, (captain of the Amistad,) caused them, without law or right, to be placed on board of the Amistad, to be transported to some place unknown to them, and there to be enslaved for life; that on the voyage they rose on the master, and took possession of the vessel, intending to return therewith to their native country, or to seek an asylum in some free State; and the vessel arrived, about the 26th of August 1839, off Montaug Point, near Long Island; a part of them there went on shore, and were seized by Lieut. Gedney, and carried on board, and all of them were afterwards brought by him into the District of Connecticut.

On the 7th of Jan. 1840, Jose Antonio Tellincas and Messrs. Aspe and Laca, all Spanish subjects residing in Cuba, filed their claims as owners to certain portions of the goods found on board of the schooner L'Amistad.

On the same day, all the libellants and claimants, by their counsel, except Jose Ruiz and Pedro Montez, (whose libels and claims, as stated of record, respectively, were pursued by the Spanish Minister, the same being merged in his claims,) appeared, and the negroes also appeared by their counsel, and the case was heard on the libels, claims, answers, and testimony of witnesses.

On the 23d of Jan. 1840, the District Court made a decree. By that decree the Court rejected the claim of Green and Fordham for salvage, but allowed salvage to Lieut. Gedney, and others on the vessel and cargo, of one-third of the value thereof, but not on the negroes Cinquez and others. It allowed the claim of Tellincas and Aspe and Laca, with the exception of the above mentioned salvage. It dismissed the libels and claims of Ruiz and Montez with costs, as being included under the claim of the Spanish Minister. It allowed the claim of the Spanish Vice Consul for Antonio, on behalf of Ferrer's representatives. It rejected the claims of Ruiz and Montez for the delivery of the negroes, but admitted them for the cargo, with the exception of the above mentioned salvage. It rejected the claim made by the Attorney of the United States, on behalf of the Spanish Minister, for the restoration of the negroes under the treaty; but it decreed that they should be delivered to the President of the United States, to be transported to Africa, pursuant to the act of 3d of March, 1819.

From this decree the District Attorney, on behalf of the United States, appealed to the Circuit Court, except so far as related to the restitution of the slave Antonio.—The claimants Tellincas and Aspe and Laca also appealed from that part of the decree which awarded salvage on the property respectively claimed by them. No appeal was interposed by Ruiz or Montez, or on behalf of the representatives of the owner of the Amistad. The Circuit Court, by a mere pro forma decree, affirmed the decree of the District Court, reserving the question of salvage upon the claims of Tellincas and Aspe and Laca. And from that decree the present appeal has been brought to this Court.

The cause has been very elaborately argued, as well upon the merits as upon a motion on behalf of the appellees to dismiss the appeal. On the part of the United States it has been contended, 1. That due and sufficient proof concerning the property has been made to authorize the restitution of the vessel, cargo and negroes to the Spanish subjects on whose behalf they are claimed, pursuant to the treaty with Spain of the 27th of Oct. 1795. 2. That the United States have a right to intervene in the manner in which they have done, to obtain a decree for the restitution of the property upon the application of the Spanish Minister. These propositions have been strenuously denied on the other side. Other collateral and incidental points have been stated, upon which it is not necessary at this moment to dwell.

Before entering upon the discussion of the main points involved in this interesting and important controversy, it may be necessary to say a few words as to the actual posture of the case as it now stands before us. In the first place, then, the only parties now before the Court, on one side, are the United States, intervening for the sole purpose of procuring restitution of the property as Spanish property, pursuant to the treaty, upon the grounds stated by the other parties claiming the property in their respective libels. The United States do not assert any property in themselves, or any violation of their own rights, or sovereignty, or laws, by the acts complained of. They do not insist that these negroes have been imported into the United States in contravention of our own slave trade acts.—They do not seek to have these negroes delivered up for the purpose of being transported to Cuba as pirates or robbers, or as fugitive criminals found within our territories, who have been guilty of offences against the laws of Spain. They do not assert that the seizure and bringing the vessel and cargo and negroes into port by Lieut. Gedney, for the purpose of adjudication, is a tortious act. They simply confine themselves to the right of the Spanish claimants to the restitution of the property, upon the facts asserted in their respective allegations.

In the next place, the parties before the Court on the other side, as appellees, are Lieut. Gedney, on his libel for salvage, and the negroes (Cinquez and others) asserting themselves in their answer not to be slaves, but free native Africans, kidnapped in their own country, and illegally transported by force from that country, and now entitled to maintain their freedom.

No question has been here made as to the proprietary interest in the vessel and cargo. It is admitted that they belong to Spanish subjects, and they ought to be restored. The only point on this head is, whether the restitution ought to be upon the payment of salvage or not. The main controversy is, whether these negroes are the property of Ruiz and Montez, and ought to be delivered up; and to this, accordingly, we shall first direct our attention. It has been argued on behalf of the United States that the Court are bound to deliver them up according to the treaty of 1795 with Spain, which has in this particular been continued in full force by the treaty of 1819, ratified in 1821. The sixth article of that treaty seems to have had principally in view cases where the property of the subjects of either State had been taken possession of within the territorial jurisdiction of the other, during war. The eighth article provides for cases where the shipping of the inhabitants of either State are forced, through stress of weather, pursuit of pirates or enemies, or any other urgent necessity, to seek shelter in the ports of the other. There may well be some doubt entertained whether the present case, in its actual circumstances, falls within the purview of this article. But it does not seem necessary for reasons hereafter stated, absolutely to decide it. The 9th article provides. "That all ships and merchandize, of what nature soever, which shall be rescued out of the hands of any pirates or robbers, on the high seas, shall be brought into some port of either State, and shall be delivered to the custody of the officers of the port, in order to be taken care of and restored entire to the true proprietor, as soon as due and sufficient proof shall be made concerning the property thereof." This is the article on which the main reliance is placed on behalf of the United States for the restitution of these negroes. To bring the case within the article, it is essential to establish, First. That these negroes, under all the circumstances fall within the description of merchandise, in the sense of the treaty: Secondly, That there has been a rescue of them on the high seas out of the hands of pirates and robbers, which, in the present case, can only be by showing that they themselves are pirates and robbers; and, Thirdly. That Ruiz and Montez, the asserted proprietors, are the true propietors, and have established their title by competent proofs. If these negroes were at the time lawfully held as slaves under the law of Spain, and recognised by those laws as property capable of being lawfully bought and sold, we see no reason why they may [not] be justly deemed, within the intent of the treaty, to be included under the denomination of merchandise, [and,] as such, ought to be restored to the claimants; for, upon that point the laws of Spain would seem to furnish the proper rule of interpretation. But, admitting this, it is clear, in our opinion, that neither of the other essential facts and requisites has been established in proof; and the onus probandi of both lies upon the claimants to give rise to the casus foederis. It is plain, beyond controversy, if we examinine the evidence, that these negroes never were the lawful slaves of Ruiz or Montez or any other Spanish subjects.

They are natives of Africa, and were kidnapped there, and were unlawfully transported to Cuba, in violation of the law and treaties of Spain, and the most solemn edict and declarations of that Government. By those laws and treaties and edicts the African slave trade is utterly abolished—the dealing in that trade is deemed a heinous crime; and the negroes thereby introduced into the dominions of Spain are declared to be free. Ruiz and Montez are proved to have made the pretended purchase of these negroes with a full knowledge of all the circumstances, and, so cogent and irresistible is the evidence in this respect, that the District Attorney has admitted, in open Court, upon the record, that these negroes were native Africans, and recently imported to Cuba, as alleged in their answers to the libels in the case. The supposed proprietary interest, then, of Ruiz and Montez is completely displaced, if we are at liberty to look at the evidence or the admissions of the District Attorney. If, then, these negroes are not slaves, but are kidnapped Africans, who, by the laws of Spain itself, are entitled to their freedom, and were kidnapped and illegally carried to Cuba, and illegally detained and restrained on board of the Amistad, there is no pretence to say that they are pirates or robbers. We may lament the dreadful acts by which they asserted their liberty, and took possession of the Amistad, and endeavored to regain their native country; but they cannot be deemed pirates or robbers in the sense of the law of nations, or the treaty with Spain, or the laws of Spain itself, at least so far as those laws have been brought to our knowledge; nor do the libels of Ruiz and Montez assert them to be such.

This posture of the facts would seem of itself to put an end to the whole inquiry upon the merits. But it is argued, on behalf of the United States, that the ship and cargo and negroes were duly documented as belonging to Spanish subjects, and this Court have no right to look behind these documents; that full faith and credit is to be given to them; and that they are to be held conclusive evidence in this cause, even although it should be established by the most satisfactory proofs that they have been obtained by the grossest frauds and impositions upon the constituted authorities of Spain. To this argument we can in no wise assent. There is nothing in the treaty which justifies or sustains the argument. We do not here meddle with the point whether there has been any connivance in this illegal traffic on the part of any of the colonial authorities or subordinate officers of Cuba, because, in our view, such an examination is unnecessary, and ought not to be pursued unless it were indispensable to public justice, although it has been strongly pressed at the bar. What we proceed upon is this: that although public documents of the government accompanying property found on board of the private ships of a foreign nation certainly are to be deemed *prima facie* evidence of the facts which they purport to state, yet they are always open to be impugned for fraud; and whether that fraud be in the original obtaining of these documents, or in the subsequent fraudulent and illegal use of them, when once it is satisfactorily established, it overthrows all their sanctity, and destroys them as proofs. Fraud will vitiate any, even the most solemn transactions, and an asserted title to property founded upon it is utterly void. The very language of the 9th article of the treaty of 1795 requires the proprietor to make due and sufficient proof of his property; and how can that proof be deemed either due or sufficient which is but a connected and stained tissue of fraud? This is not a mere rule of municipal jurisprudence. Nothing is more clear in the law of nations, as an established rule to regulate their rights and duties and intercourse, than the doctrine that the ship's papers are but *prima facie* evidence, and that, if they are shown to be fraudulent, they are not to be held proof of any valid title. This rule is familiarly applied, and indeed is of every day occurrence in cases of prize in the contest between belligerents and neutral, as is apparent from numerous cases to be found in the reports of this Court; and it is just as applicable to the transactions of civil intercourse between nations in times of peace. If a private ship clothed with Spanish papers should enter the ports of the United States claiming the privileges and immunities and rights belonging to bona fide subjects of Spain under our treaties or laws, and she should in reality belong to the subjects of another nation, which was not entitled to any such privileges, immunities, or rights, and the proprietors were seeking by fraud to cover their own illegal acts under the flag of Spain, there can be no doubt that it would be the duty of our courts to strip off the disguise, and to look at the case according to its naked realities. In the solemn treaties between nations, it can never be presumed that either State intended to provide the means of perpetrating or protecting fraud; but all the provisions are to be construed as intended to be applied to bona fide transactions. The 17th article of the treaty with Spain, which provides for certain passports and certificates as evidence of property on board of the ships of both States, is in its terms applicable only to cases where either of the parties is engaged in a war. This article required a certain form of passports to be agreed upon by the parties, and annexed to the treaty. It never was annexed; and therefore in the case of the Amiable Isabella, (6 Wheat. R. I.) it was held inoperative.

It is also a most important consideration in the present case which ought not to be lost sight of, that, supposing these African negroes not to be slaves, but kidnapped, and free negroes, the treaty with Spain cannot be obligatory upon them, and the United States are bound to respect their rights as much as those of Spanish subjects. The conflict of rights between the parties under such circumstances becomes positive and inevitable, and must be decided upon the eternal principles of justice and international law. If the contest were about any goods on board of this ship, to which American citizens asserted a title, which was denied by the Spanish claimants, there could be no doubt of the right of such American citizens to litigate their claims before any competent American tribunal, notwithstanding the treaty with Spain: A fortiori the doctrine must apply where human life and human liberty are at issue, and constitute the very essence of the controversy. The treaty with Spain never could have intended to take away the equal rights of all foreigners, who should contest their claims before any of our courts, to equal justice, or to deprive such foreigners of the protection given them by other treaties, or by the general law of nations. Upon the merits of the case, then, there does not seem to us to be any ground for doubt that these negroes ought to be deemed free, and that the Spanish treaty interposes no obstacle to the just assertion of their rights.

There is another consideration growing out of this part of the case, which necessarily arises in judgment. It is observable that the United States, in their original claim, filed it in the alternative to have the negroes, if slaves and Spanish property, restored to the proprietors; or, if not slaves, but negroes who had been transported from Africa in violation of the laws of the United States, and brought into the United States contrary to the same laws, then the Court to pass an order to enable the United States to remove such persons to the coast of Africa, to be delivered there to such agent as may be authorised to receive and provide for them. At a subsequent period, this last alternative claim was not insisted on, and another claim was interposed omitting it, from which the conclusion naturally arises that it was abandoned. The decree of the District Court, however, contained an order for the delivery of the negroes to the United States, to be transported to the coast of Africa under the act of the 3d of March 1819, ch. 224. The United States do not now insist upon any affirmance of this part of the decree; and, in our judgment, upon the admitted facts, there is no ground to assert that the case comes within the purview of the act of 1819, or of any other of our prohibitory slave-trade act. These negroes were never taken from Africa or brought to the United States in contravention of those acts. When the Amistad arrived she was in possession of the negroes asserting their freedom; and in no sense could they possibly intend to import themselves here as slaves, or for sale as slaves. In this view of the matter, that part of the decree of the District Court is unmaintainable, and must be reversed.

The view which has been thus taken of this case upon the merits under the first point renders it wholly unnecessary for us to give any opinion upon the other point, as to the right of the United States to intervene in this case in the manner already stated. We dismiss this, therefore, as well as several minor points made at the argument.

As to the claim of Lieut. Gedney for the salvage service, it is understood that the United States do not now desire to interpose any obstacle to the allowance of it, if it is deemed reasonable by the Court. It was a highly meritorious and useful service to the proprietors of the ship and cargo; and such as, by the general principles of maritime law, is always deemed a just foundation for salvage. The rate allowed by the Court does not seem to us to have been beyond the exercise of a sound discretion, under the very peculiar and embarrassing circumstances of the case.

Upon the whole, our opinion is that the decree of the Circuit Court affirming that of the District Court ought to be affirmed, except so far as it directed the negroes to be delivered to the President to be transported to Africa in pursuance of the act of the 3d of March, 1819; and, as to this, it ought to be reversed, and that the said negroes be declared to be free, and be dismissed from the custody of the Court, and go without day.

True copy. Test:
WM. THOS. CARROLL, C. S. C. U. S.

### THE DECREE.

The United States, Appellants, *vs.* The Libellants and Claimants of the schooner Amistad, her tackle, apparel, and furniture, together with her cargo and the Africans mentioned and described in the several libels and claims. On appeal from the Circuit Court of the United States for the District of Connecticut.

This cause came on to be heard on the transcript of the record from the Circuit Court of the United States for the District of Connecticut, and was argued by counsel. On consideration whereof, it is the opinion of this Court that there is error in that part of the decree of the Circuit Court, affirming the decree of the District Court, which ordered the said negroes to be delivered to the President of the U. States to be transported to Africa in pursuance of the act of Congress of the 3d of March, 1819, and that, as to that part, it ought to be reversed, and, in all other respects, that the said decree of the Circuit Court ought to be affirmed. It is therefore ordered, adjudged, and decreed by this Court, that the decree of the said Circuit Court be, and the same is hereby affirmed, except as to the part aforesaid, and as to that part, that it be reversed, and that the cause be remanded to the Circuit Court with directions to enter in lieu of that part a decree that the said negroes be, and are hereby declared to be free, and that they be dismissed from the custody of the Court, and be discharged from the suit, and go thereof quit without day.

True copy. Test:
WM. THOS. CARROLL, C. S. C. U. S.

## AMERICAN ANTI-SLAVERY SOCIETY.

**Hear Both Sides.**

We invite special attention to the following documents, pertaining to the important controversy which has grown out of the insidious attacks of New Organization upon the American Anti-Slavery Society. Every abolitionist ought to be familiar with the facts and principles involved in this controversy. Without such knowledge, no one can be prepared to meet the growing responsibilities of the advancing cause.

### CORRESPONDENCE.

No. I.

A letter from Mr. J. A. Collins, representative of the old American Anti-Slavery Society, to the committee of the British and Foreign Anti-Slavery Society, dated London, Dec. 10, 1840.

*To the Committee of the British and Foreign Anti-Slavery Society.*

Gentlemen:—I am deputed by the American Anti-Slavery Society, to solicit pecuniary aid in this country, to enable it to continue its exertions for the abolition of slavery in America.

It is with great reluctance that the committee of the American Anti-Slavery Society feel compelled to call upon their friends in Great Britain for pecuniary assistance, and they would have rejoiced to have been able to sustain their operations for the oppressed slave, without being compelled to do so.

The recent monetary difficulties through which North America has been struggling for the past three years, have been so oppressive, and the sacrifices which the friends of the negro have been called upon to make, have been so great, that they, however willing, are no longer able, without some aid, to sustain the anti-slavery cause.

The contest for the election of a President has likewise been detrimental to the cause of abolition; inasmuch as political opinions, by dividing men for a time, during a period of excitement, and attracting attention to another subject, beget for a while, an estrangement between those who were heretofore united in the attainment of one grand object, and caused a diversion of funds to political objects which had probably, otherwise been devoted to emancipate those in bonds.

We trust, however, that if the society can obtain the sum of two thousand pounds, it will suffice it to retain its ground, until circumstances shall so be altered that the friends of abolition in America may again be able to carry on the work of the society without further assistance. I therefore address myself to the committee of the British and Foreign Anti-Slavery Society for a grant of such a sum of money as it may be in their power to contribute in aid of the American Anti-Slavery Society. But should the Committee be unable, from the want of funds, to make any grant, then it only remains for me earnestly to solicit from them an expression of their cordial desire for the success of the American A. S. Society.

To you, as the acknowledged Society for the abolition of slavery, both in this country and all over the world, I enclose my credentials, signed by Chas. Marriott, Secretary, &c. James L. Gibbons, Chairman of the Ex. Com. of the Am. A. S. Society, and dated New-York, Sept. 25th, 1840; and I trust the appeal thus made, may meet with your cordial approval.

A reply to this is respectfully solicited, as early as the convenience of the committee will permit.

With fraternal feelings, and a desire for your prosperity and faithful continuance in every good word and work, I subscribe myself,

Yours, very respectfully, for the cause,
(Signed) J. A. COLLINS,
*Representative of the A. A. S. Society.*

To J. H. Tredgold, Esq. Sec. B. & F. A. S. Society, 6 Queen-street Place, Southwark Bridge, December 10th, 1840.

No. II.

A note from Joseph Marriage, jr. of Chelmsford, near London, a member of the Society of Friends, and a gentleman of the highest respectability,—dated 30th December, 1840,—and addressed to the committee of the B. & F. A. S. Society.

*To the Committee of the British and Foreign Anti-Slavery Society.*

John A. Collins, (accompanied by C. L. Remond,) who represents himself as the agent of, and commissioned from the American Anti-Slavery Society, has lately visited this place to solicit subscriptions on its behalf. In the course of his visit, when questioned respecting the separation that has taken place in the United States, among abolitionists there, he made the following statements in reference chiefly to those of our anti-slavery friends in America, with whom you are most identified.

1st. That the attempt last made to divide the anti-slavery interest in America, is one similar to three or four others which have been made in former years to pander to a slavery upholding public; and that many of those who were once sincere and tried abolitionists, and have suffered severely in the cause, are now bowing to the force of public opinion, and leaving the high ground on which they formerly stood, but which they have no longer the moral courage to maintain.

2d. That when the separation took place, the Executive Committee in New-York, who had already lost the confidence of the abolitionists, and would have been deprived of their offices at the general meeting about to be held there, made over (without the sanction of the subscribers) to a rival society, the property with which they had been entrusted, including the Emancipator newspaper, and its types, &c. and property, worth from twelve to fifteen thousand dollars, thereby committing a breach of honesty as a committee, which, had they done as individuals, would have consigned them to the State's prison; and in this charge of breach of trust, he particularly implicated James G. Birney and Henry B. Stanton, who have so lately been travelling through the country under the sanction of your committee.

3d. That he had documents in his possession to prove these charges, which he was ready to do before any body; and that when he had made the same statements before H. B. Stanton, the latter, instead of disavowing them, went off to America to avoid the odium attached to such misconduct.

Under these circumstances, the friends here who heard the statements, and are ready to confirm them, if required, requested me to convey their opinion, that it is due to J. A. Collins, and the party he represents, as well as our friends who compose the new society, and against whom these and many other similar charges were brought, that a full and fair investigation should be made by your committee, that the abolitionists of this country should know to which of the parties in America their sympathy and assistance is due.

I remain
Your sincere friend,
(Signed) JOS. MARRIAGE, Jr.
Chelmsford, 12th mo. 30th, 1840.

No. III.

Reply of the Committee of the British and Foreign A. S. Society to the letter of Mr. Collins,—dated January 2, 1841.

*British and Foreign Anti-Slavery Society, for the abolition of slavery and the slave trade throughout the world.*
27 New Broad Street, January 2d, 1841.

*To Mr. J. A. Collins:*

Sir:—Your letter to the committee of the British and Foreign Anti-Slavery Society was laid before them at their meeting yesterday, and was taken by them into full consideration.

It appears that the committee are to regard you as an authorized representative of the American Anti-Slavery Society; on whose behalf you are deputed to raise funds in Great Britain: and that you apply to them, either for a "grant of a sum of money," or "for an expression of their cordial desire for the success" of the society you represent.

With respect to the former part of the alternative, the committee have to observe, that, whatever the amount of their funds might be, they could not consider themselves entitled to dispose of them in the way you desire, so that they feel it their duty to decline altogether the consideration of a money grant; and easy as the adoption of the latter part of the alternative might appear, and painful as it is to find any ground for hesitation in this respect, the committee are nevertheless constrained to say, that the course recently pursued by the Am. A. S. Society has alienated their confidence.

According to your request, the committee forward this reply at the earliest moment. They have heard something indirectly of your wishing an interview with them, but they wait, before saying any thing on this point, until they shall understand from yourself that this is your desire.

I am, sir,
Yours respectfully,
J. H. TREDGOLD, *Sec.*
Mr. J. A. Collins.

No. IV.

Second letter from Mr. Collins to the Committee of the British and Foreign A. S. Society.

*To the Committee of the British and Foreign Anti-Slavery Society.*

6, Queen Street Place, Southwark Bridge, London, January 5th, 1841.

Gentlemen: I beg to acknowledge the receipt of your favor, of the 2nd inst., which reached me about 3 o'clock, P. M. yesterday, by which I was sorry to learn from the Committee, 'that whatever the amount of their funds may be, they could not consider themselves entitled to dispose of them in the way you desire.'

Permit me to remark, gentlemen, that the Committee of the British and Foreign Anti-Slavery Society declared in their Annual Report of June, 1840, that 'wherever there is a human being subject to slavery, or the victim of the slave trade, thither should their eyes be turned, their sympathies directed, and their help afforded.' This declaration I have understood as holding out the offer of co-operation and assistance to those who labor for the abolition of slavery in every part of the globe. I was therefore surprised when I read in your letter that you are not 'entitled' to give the American Anti-Slavery Society, [if the state of your funds would permit,] that aid which its situation and and circumstances require. I shall, therefore, be obliged to the Committee to explain their meaning, when they say 'that whatever the amount of their funds may be, they do not consider themselves *entitled* to dispose of them in the way you desire;' which desire was, that you would assist the American Anti-Slavery Society, by a money grant, to carry on the work of emancipation in the United States. If I am to understand this declaration of the Committee as a general one, applicable to all bodies associated for the abolition of slavery, then the words of your Report of 1840 have been misunderstood by me, and as the deputed agent of the American Anti-Slavery Society, I am to understand that the Committe of the British and Foreign Anti-Slavery Society, is not 'entitled' (or at liberty) at any time or to any Society, to render assistance in the form of a money grant.

The Committee inform me in their communication, that they 'have heard something indirectly of your wishing an interview with them, but they wait before saying any thing on this point, until they shall understand from you that this is our desire.' It must be, gentlemen, the earnest desire of every sincere and upright minded man, or of every associated body of men, or of men and women laboring for the overthrow of slavery, to gain the countenance and good wishes of all others working in the same cause of righteousness, whoever they may be or wherever situated. You may, therefore, conclude that the American Anti-Slavery Society will be somewhat confused and anxious to ascertain what its 'course recently pursued' has been to 'alienate' your 'confidence' to that degree as to refuse to wish it God speed.

This 'alienation' arises, no doubt, from a misunderstanding on the part of the Committee of the real position of the American Anti-Slavery Society. It should be our endeavor, therefore, to remove every thing which separates brother from brother, and, for this end, I trust you will favor me with the charges implied in the 'course recently pursued by the American Anti-Slavery Society,' which has 'alienated' your 'confidence,' that I may be prepared to appear before you, and to use my humble endeavors to remove from your minds those impressions erroneously entertained against the American Anti-Slavery Society, and injurious to the cause of the negro.

Trusting that the Committe will let me hear from them with as little delay as possible,

I remain, gentlemen,
Your obedient servant, very respectfully,
J. A. COLLINS.
Representative of the American A. S. Society.
To J. H. Tredgold, Esq., &c.

No. V.

Third Letter from Mr. Collins to the Committee of the British and Foreign A. S. Society.

6, *Queen Street Place, Southwark Bridge,* London, January 8th, 1841.

*To the Secretary of the British and Foreign Anti-Slavery Society.*

Sir: On Tuesday last, I transmitted to you a letter requesting to be made acquainted with all those circumstances which have 'alienated' the American Anti-Slavery Society from the 'confidence' of the Committee of the British and Foreign Anti-Slavery Society, and which, I learned, by a letter of the 2d inst. bearing your signature as Secretary of that Society, are of so important a nature as to prevent the Committee from expressing their cordial concurrence with the American Anti-Slavery Society. As its accredited agent, I leave you to form an idea of the trying situation in which I am placed, at thus learning that any cause exists which should produce a separation between bodies, both of which, I am bound to believe, are diligently laboring to deliver their fellow men from cruel bondage and oppression. To me, in these circumstances, it is additionally trying, because I am confident there is no just cause for this separation.

Painfully placed as I am, and feeling deeply the injustice done to the society I represent, the injury to the cause of emancipation, and also to myself individually,—a stranger in the country, appointed to act for that society,—my way blocked up until I can obtain an opportunity of disabusing the minds of the Committee of the British and Foreign Anti-Slavery Society of the wrong impressions entertained by them against the Am. A. S. Society, and thus living here, comparatively idle, at considerable expense, you will I am confident, see the propriety of making an early acknowledgment of the receipt of my letter. I beg the further assurance from you that a special meeting will be speedily called to reply to my letter, and relieve me from so painful a state of suspense.

I am, dear sir,
Yours, very respectfully,
J. A. COLLINS,
*Representative of the Am. A. S. Society.*
J. H. Tredgold, Esq. Secretary to the British and Foreign A. S. Society.

No. VI.

A note from J. H. Tredgold, in reply to the letters of Mr. Collins:

*British and Foreign Anti-Slavery Society.*
27 New Broad Street, 8th Jan. 1841.

*To J. A. Collins, Esq. &c.:*

Sir:—I beg to acknowledge the receipt of your communications of the 5th and 8th inst., and to acquaint you in reply, that there will, in all probability, be a special meeting convened for Friday, the 15th instant, at 4 o'clock, of the Committee of the British and Foreign Anti-Slavery Society, to dispose of some matters of business which require their attention, when your letters shall be submitted for consideration.

I am, dear sir,
Yours respectfully,
J. H. TREDGOLD, *Sec.*

No. VII.

A note from the Committee of the British and Foreign A. S. Society to J. A. Collins:

*British and Foreign Anti-Slavery Society for the abolition of slavery and the slave trade throughout the world.*
27 New Broad Street, London, Jan 16, 1841.

*To J. A. Collins, Esq. &c:*

Sir:—Agreeably to your request, your letters of the 5th and 8th instant have been submitted to the consideration of a meeting of the Committee of the British and Foreign Anti-Slavery Society, held this evening, and I am instructed to inform you that the Committee have brought no "charges." What has been "alienated" from the American Anti-Slavery Society is the "confidence" of the Committee in the salutary influence of that Society on the anti-slavery cause, since the division which took place in May last: that cause in the United States the Committee now consider as more truly represented by the American and Foreign A. S. Society.

I am, sir,
Yours respectfully,
J. H. TREDGOLD, *Sec'y.*

No. VIII.

The commission which Mr. Collins took to England, and under which he has acted, signed by Mr. Jas. S. Gibbons, Chairman of the Executive Committee of the Am. A. S. Society, and dated New-York, Sept. 25, 1840.

### TO THE ABOLITIONISTS OF GREAT BRITAIN.

*Beloved Coadjutors in the cause of Universal Emancipation.*

We depute our trustworthy and esteemed friend and brother, John A. Collins, to visit you at the present crisis, in order to obtain such pecuniary aid for the anti-slavery enterprise in this country, as you may find it in your hearts and within your ability to bestow. We are not forgetful of what you have had to endure, to sacrifice, and to overcome, in seeking the utter overthrow of British West India slavery. We have sympathized with you in all your trials, and are now rejoicing with you in the success which the God of the oppressed has so wonderfully vouchsafed to you.—We bid you God speed in your efforts to civilize and christianize Africa, and especially to redeem oppressed and misgoverned India. For all that you have done, by way of example, expostulation, remonstrance, and encouragement, to sustain those who, on this side of the Atlantic, are struggling against the most fearful odds for the overthrow of slavery, we bless and honor you. We have been cheered by your approving voices, inspired by your smiles, and strengthened by your co-operation. Surely you have neither spoken nor labored in vain.

Hitherto, we have made no direct appeal to you for pecuniary aid, to enable us to carry on our great moral conflict against the one great crime and curse of our land. If it could have been sooner granted to us, we do not doubt that our enterprise would have been much further advanced than it is at present; for—as in every other philanthropic movement that is wisely conducted—the dissemination of light and truth is graduated by the available means and instrumentalities adapted to accomplish the object in view. If we could possibly avoid making this application to you for assistance, if we could possibly sustain the operations of the American Anti-Slavery Society without appealing to your sympathy and benevolence, we would gladly do so; but the exigency of the times, and the embarrassment in which we find ourselves placed, require us to take this step. We have done what we could, and still we need your aid, and without it we see no prospect of our being able much longer to keep the field, in an organized capacity, against the foes of human rights. Why it is that we are thus straitened, we proceed very briefly to state.

1. The present is a time of delirious political exitement in this country—an excitement most injurious to the progress of anti-slavery principles, and one which absorbs, in an extraordinary manner, the feelings and interests of all classes of the people. It has been heightened by the pecuniary embarrassments which have so extensively prevailed in the United States, for the last two or three years, and in addition to the usual party stimulus, grows out of the insane attempt to restore the prosperity of the nation by carefully guarding that execrable system of slavery, which is fast hurrying us all to ruin. Both of the candidates for the Presidential station are openly and unequivocally pledged to stand by the slaveholding States, and, as far as may be in their power, to shield them from every anti-slavery assault that may be made upon their hideous "domestic institution." It is not a struggle, therefore, either to deliver the country from the cause of its pecuniary sufferings, or to place in office a friend of liberty. Whether Gen. Harrison or Martin Van Buren be the successful candidate, the slaveholding power will still hold complete supremacy over the nation.

2. Though the real growth of our cause has been marvellous even in the eyes of its enemies, yet we are daily making the painful discovery that "all are not Israel who are of Israel," and that there are many who are abolitionists only in name. They run well for a time; but, finding that they must either sacrifice their sectarian or party prejudices, or compromise their anti-slavery principles, they have chosen the latter alternative. Not that they have lost the form, but that they deny the power of abolition. It is difficult, if not impossible, for our friends in England to understand the peculiar character of the opposition we are called upon to encounter, or how mountainous are the obstacles that tower in the path of emancipation, or how much faith in God it requires for American abolitionists to endure unto the end. The struggle in this country is, in many respects, very different from that which our transatlantic coadjutors had to maintain against British West India slavery. They had not this giant sin to contend with on their own soil; their natural humanity was uncorrupted by its presence; they had, with some individual and local exceptions, to pass through no fiery ordeal, to incur no personal or pecuniary hazard, to combat no complexional prejudice, to wrestle not "against principalities and powers, and spiritual wickedness in high places." With us slavery is omnipotent. Wide as is our national territory, its fierce spirit covers the whole surface thereof, and there is not one foot of earth in all the country on which a fugitive slave can stand in safety from his pursuers. The conflict is hand to hand, foot to foot, face to face, with this dreadful enemy. All that is corrupt, malignant and powerful in the land, on any subject, is combined to crush our movement. We have to contend against the mighty and united opposition of church and State; and, because fidelity to the cause of the perishing slave requires us to expose their rottenness and inhumanity, the cry is raised that we are endeavoring to overthrow the Church and to subvert the State! But God is our witness, that we are laboring, with all purity and disinterestedness of motive, to redeem and save them.

3. But the great cause of our present embarrassment is the unhappy division which has taken place in the anti-slavery ranks during the present year, and which has led to a secession on the part of some who were zealous in their support of the American A. S. Society. A rival society was formed at New-York in May last, with the title of the American and Foreign A. S. Society; the grand object of which, by its official organ, its agents and auxiliaries, seems to be the utter extermination of our organization rather than the overthrow of slavery. Our position is one of self-defence, not of aggression. We have had the most extraordinary, calumnious and flagrant charges brought against us by individuals who formerly stood high in our confidence and affection, of whom we expected better things, and whose names are not without weight in England. Of all their charges, we do solemnly aver that there is only one that is true, and that is, that, in our society, we proscribe no persons on account

—as well as confidence in the Executive Committee. The exception referred to was what was generally spoken of in this country as the controversy called the *Clerical Appeal*. This was a dissension which arose, and became an embittered one, between certain influential abolitionists in and near Boston, and certain ministers of the gospel of the same city and vicinity, who were also abolitionists. The former made systematic efforts to excite the feelings of the various Anti-Slavery Societies against the authors of the Appeal—and to obtain from the Societies an expression of sentiments condemnatory of them. The Executive Committee, at that time chiefly composed of the undersigned, declined taking any part in the warfare, not regarding themselves as an umpire for settling such controversies. It was owing to this determination on the part of the Committee, that the attempt to alienate from them the confidence of the abolitionists generally, had its origin. From the commencement of the American Anti-Slavery Society, the Committee had raised the means for carrying forward the cause without restriction from abolitionists in any part of the country. With these means, they employed agents and lecturers, and issued papers and other publications. But there were but few districts of country that could furnish more than was required for operations within their own limits. From those districts which could furnish more than was necessary for themselves, the collectors and agents were in effect excluded. The State Societies were now appealed to, either to withdraw their restriction upon the collection of funds within their limits, or themselves to supply the Committee with the necessary aid. Neither request was granted, so as to afford substantial relief. A special meeting of the Society was in consequence called in January, 1840. The wants of the Society were laid before it. A resolution was adopted that the sum of $10,000 was necessary for carrying on the operations of the Society, and that this sum be apportioned equitably among the State Societies. The resolution was sent abroad, but a very inconsiderable sum was contributed by the State Societies. Some who are now the loudest in their accusations, were among the number who were then the most industrious in opposing the object of the meeting.

The Emancipator was commenced by individual enterprise, before the formation of the American Anti-Slavery Society. The publishers becoming embarrassed, the Executive Committee at that time purchased the subscription list, and continued the paper. The expense, beyond the subscription, was defrayed from the treasury of the society, leaving the individuals of the committee, they not being a corporate body, responsible to the subscribers who paid in advance, and to those from whom credits were obtained for paper, printing, &c., should the funds fall short. Some weeks before the termination of the volume for 1839–40, when it became necessary to make engagements for another volume, the committee, convinced that its future support was no longer practicable by them, with an exhausted treasury, without sacrificing to it other objects of greater importance, accepted a proposition made by the New-York City Anti-Slavery Society for the purchase of the paper. At this time, upwards of a thousand dollars—in papers—was due to subscribers who had paid in advance, and the society was in debt to the printers and the editor, who were unwilling to go on without payment of the amount due, and a guarantee that future claims should be met. At this crisis, the New-York City Anti-Slavery Society, not a 'rival' society as is stated in the Address, signed J. S. Gibbons, to the abolitionists of Great Britain, but an auxiliary of the then parent society, magnanimously stepped forward, offered to sustain the paper, conduct it on similar principles under the same editor, take on them the whole expense of its publication, supply with papers all who had paid *in advance*, and give to the Executive Committee all the advantages it had ever enjoyed, of making the paper the organ of communicating with the public. In addition, as the editor's engagement would expire before the Annual Meeting, and his own necessities compelled him to make arrangements for his employment for the coming year, and there was no prospect that the paper could be continued another year by the Executive Committee, his invaluable services, as editor, without this transfer, would have been lost to the cause. And if the publication of the paper had been suspended, the same disaster would have occurred beside putting it out of the power of the committee to discharge the debt to subscribers who had paid in advance, unless it should be done from their private resources. The Emancipator was therefore transferred to the City Society; and the committee were happy to know, when the necessity occurred for stopping the paper or transferring it to other hands, that it would be conducted on the same principles as it had hitherto been.

It has been charged that the Executive Committee, at the same time they were destitute of means, according to their own statement, to sustain the Emancipator, had means to continue the editor's salary, and to defray the expenses of Messrs. Birney and Stanton as delegates to the London Conference. In reply, we state, that the Committee was obliged to fulfil their contract with the editor to the end of the term for which he was engaged, then having a few weeks only to run; and that, although appropriations were voted to defray the expenses of Messrs. Birney and Stanton to England, yet, in fact, not a cent in money was paid to either of them by the Executive Committee. Five-eigths of Mr. Birney's expenses were paid by the city and Ladies' Anti-Slavery Societies, and the balance was paid from the proceeds of books appropriated for the purpose by the Committee. Mr. Stanton's expenses were also paid from the proceeds of a similar appropriation. In both cases, the money was advanced by their friends, on a deposit of the books, from which nothing has, in fact, been realized up to the present time. These personal friends would not have made similar advances to continue the Emancipator, nor could adequate funds have been raised for that purpose, as we believe, from any other quarter.

The property of the Society, consisting of books, stereotype plates, &c., was put into the hands of two persons, with authority to sell the same and liquidate the debts of the Committee. At the annual meeting, these trustees made formal tender of the entire property to a Committee of the American Anti-Slavery Society, on condition that security should be given for the payment of the debts due, and for other liabilities. The proposition was declined. These trustees have since been converting the property into means to extinguish claims upon the old Society, and when they are discharged, the balance, whatever it may be, will be paid to the Executive Committee, for the time being. As the creditors of the Society would look to the individual members of the Committee as responsible for the debts, it was deemed proper to hold the property for their personal security, when the guarantee that the debts should be paid was refused, and also to have the means of redeeming their pledged faith to the creditors of the Society

To the statement that the American and Foreign A. S. Society is a *rival* Society of the American A. S. Society—that its grand *object* is the utter extermination of the latter by means of its official organ, its agents and auxiliaries, rather than the overthrow of slavery, we have to reply:—The files of the American and Foreign A. S. Reporter will show how groundless is the charge, so far as the 'official organ' of this Society is concerned. We have had no agents in the field since our organization was entered into. Our Secretaries were absent from this country till within a short time past. At home or abroad, it is believed they were not obnoxious to the charge. If we had any code of discipline for our auxiliaries, we are unaware that the conduct of any of them would call for its exercise.

The separation from the American A. S. Society took place in May, 1840. The *woman question*, as it is called, was not the cause—it was only the occasion of it. It had been evident, for several months, that there existed a great diversity of views as to the manner of conducting the anti-slavery cause—if not as to the object itself. Whilst one part of the abolitionists were desirous of confining our efforts to the particular object with which we set out—the emancipation of the slaves—another was for embracing subjects of reform which were thought to be in no way connected with that. Those who objected to the introduction of foreign topics were taunted with unfaithfulness to the cause of emancipation and with sectarianism. That it was the desire of some of the most influential of the abolitionists, now connected with the American A. S. Society to break up the existing ecclesiastical arrangements of the country, and to bring the ministers of the gospel, as such, into contempt, we think there can be no reasonable doubt. For such 'reforms,' the great majority of the abolitionists of the country were not prepared—however true they may have thought it, that ecclesiastical bodies had failed in doing much which they might have done, and ought to have done for the cause of abolition.

The statement that 'an attempt was made by a number of clergymen to disfranchise a portion of the members of their Society on account of their sex,' is in a remarkable manner disingenuous, not to say untrue. The question was not to 'disfranchise' any one, but to decide *who* were members. The 'attempt' was not commenced by clergymen, nor was the support it received confined to them. That the chairman of the Executive Committee of the American A. S. Society should present that transaction in an odious light, and seek to make the ministers of religion responsible for it, may be accounted for on the ground of his prejudice against the ministry as a separate class. That there were many ministers in the meeting, and also on the vote which decided what is termed the woman question, may well enough be accounted for, from the fact, that, as a class of the community, they furnish, and have from the first furnished, a larger proportion of abolitionists than any other.

As to the zeal with which we are charged for the overthrow of the American A. S. Society,—having never cherished it, we have not shown it. Whilst we say this, candor compels us also to say, that we have but little expectation of the American A. S. Society rendering any solid aid to the cause of emancipation, as long as it pursues the course which has characterized it for the last nine months. Most heartily would we rejoice to see it change its course, and outstrip all other agencies in its efforts to free the slave from its bonds.

Equally variant from the truth and disingenuous is the assertion that the American and Foreign A. S. Society in any way acts in concert with the colonization and pro-slavery opponents of abolition. No colonizationists—no pro-slavery advocate—can be found to second this strange statement. The proof adduced of the assertion is not less singular than the assertion itself:—Being a 'Pastoral Letter' of the General Association of Massachusetts—which the Chairman of the Executive Committee of the American A. S. Society is pleased to describe as 'a notoriously pro-slavery body,' but with which this society has no connexion or communication. And what is still more remarkable, their *Pastoral Letter of* 1837, is introduced to show our course in 1840. The language quoted from that letter has never been adopted or sanctioned by the American and Foreign A. S. Society. Equally disingenuous and untrue is the insinuation that we have ever applied to the American A. S. Society 'officially' to condemn S. M. Grimke and A. E. Grimke, (Mrs. Weld)—or that we have found fault with it for not having done so. Whilst most, if not all of us, differ with those ladies on the question of woman's rights, we do not therefore undervalue their successful and arduous labors in the anti-slavery cause; whilst we also have the satisfaction, personally of being on the most friendly footing with them. So far from desiring what is unjustly imputed to us, we shall consider any sentence of condemnation which the American A. S. Society, or any other Society, might pass on the anti-slavery services of these ladies, as impertinent as it would be useless.

For proof how far the American and Foreign A. S. Society has been the object of *attack* by the old Society, we appeal to National A. S. Standard—to almost every number of that paper since its commencement. For proof of our patient endurance of almost every wrong that naturally provokes retort—to the Anti-Slavery Reporter, since its commencement—as well as to every other source of information except that which we have already shown to be unworthy of reliance.

The American and Foreign A. S. Society is charged with a sectarian spirit. To this it may be replied, that there is nothing in its Constitution to give color to the charge—nor has there been in its practice,—inasmuch as persons of most of the religious denominations are members of the Society. True it is we have not considered a general remoulding or breaking up of the existing religious organizations as part of the anti-slavery enterprise. When we entered into the anti-slavery cause, we did not think it necessary or wise to embarrass it with so great a weight, nor do we at the present time. Our aim was, *liberty for the oppressed*—not the organization of an *abolition religious sect*. Whilst there is nothing to prevent persons of any religious denomination from uniting with us, we have not thought it necessary to require from them, as proof of the thoroughness of their abolitionism, that they should vilify the ministry or the church, or abandon the religious persuasion with which they were connected—nor attempted to fix on them the odium of a sectarian spirit, when they have been reluctant to do so.

ARTHUR TAPPAN,
JAMES G. BIRNEY,
LA ROY SUNDERLAND,
SIMEON S. JOCELYN,
CHRISTOPHER RUSH,
LEWIS TAPPAN,
THEO. S. WRIGHT,
S. W. BENEDICT,
WILLIAM CHURCH,
S. E. CORNISH.

[The other two members of the Executive Committee are absent from the city, and have not had the opportunity of assenting to the foregoing statement.]

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### Reply of the Executive Committee of the American Anti-Slavery Society,

*To the statements contained in the foreign Documents.*

The Executive Committee of the American Anti-Slavery Society, have taken into consideration the foregoing documents, most of which were published in the Emancipator of February 25th, and they deem it necessary, for the sake of truth and history, to offer a plain exposition in reply. As the "Statement of the Executive Committee of the American and Foreign Anti-Slavery Society," embraces all controverted matter in regard to which they have any vindication to offer, we propose in the first place to pass it briefly in review.

The CLERICAL APPEAL is spoken of as marking the origin of the dissensions which subsequently sprung up among the abolitionists of the United States. It is represented as having been a local dispute, excessively aggravated by one of the contending parties, involving nothing essential to the integrity or efficiency of the Anti-Slavery cause, and calling for no animadversion from the National Executive Committee. We are happily able to cite authorities on this point, that must appear conclusive. The American and Foreign Committee, after adverting to the fact that at that time the Executive Committee of the A. A. S. S. was composed chiefly of themselves, affirm that their determination to stand aloof from the controversy, was the circumstance in which, "the attempt to alienate from them the confidence of abolitionists generally, had its origin." The progress of events since that time, proves how sagacious was the judgment which detected in their significant silence, an evidence that they were no longer worthy of the solemn trust reposed in them—that, however competent they had shown themselves in all previous emergencies, they were unequal to that—and being so, how could it be supposed for a single moment, that they would be able to defend the more critical positions, which the daily advance of public opinion would require them to assume! Among those who rebuked them for their expressive silence in regard to the Clerical Appeal, was Rev. Amos A. Phelps, who had until a short time previous been one of their own number, and Editor of the Emancipator, but who was then filling the post of General Agent to the Massachusetts Anti-Slavery Society. He acknowledges in a letter published in the Emancipator of Feb. 8, 1838, the authorship of the following paragraph which had appeared in the Liberator.

"The measure ("The Boston Schism,") meets with no favor among genuine abolitionists of any sort, in the country generally, and cannot succeed if attempted. Indeed, we do not believe it will ever be attempted. Of course, our friends abroad will not feel under any necessity of spending their time and strength about it. It has been a farce and a failure from the first."

Such was the Judgment of Amos A. Phelps, one of the foremost of the seceders in 1840, and now one of the main pillars of the American and Foreign Society. The Editor of the Emancipator copied this paragraph, with brief strictures, to which Mr Phelps replies:

"That for aught the Emancipator has ever said or done to enlighten the public on the subject, the Boston Schism might ere this have been the schism of the whole country, and new organization been any thing but a failure."

"That it is hoped the American Anti-Slavery Society and its worthy Editor, * * when, by its agents or otherwise, as in the present case, it helps one of its auxiliaries into trouble, that it will have the magnanimity, to say the least, to help it out."

The Editor of the Emancipator replies, "Brother Phelps has treated us fraternally, and we hasten to make our amends. We knock under to Massachusetts, and are glad the 'schism' took place in a region so well able to bear it. It has been well taken care of. *Requiescat in pace.*"

Thus, the Clerical Appeal was branded by A. A. Phelps as "a farce and failure," which met "with no favor among genuine abolitionists of any sort," as a "schism," which, but for the Emancipator, "might have been the schism of the whole country," and in which he distinctly charges the "American Society and its worthy editor," as participants, and hopes, that when they, by their "agents or otherwise, as in the present case, help an auxiliary into trouble, that they will have the magnanimity, to say the least, to help it out;" and the editor of the Emancipator, after the battle was fought and won, suddenly arouses from his lethargy, rejoices at the result, and officiates with a solemn "*Requiescat in pace*," at the obsequies of the fallen foe!

The Committee of the American Anti-Slavery Society, admitting corrupt and bigoted sectarism into council, preserved through all the strife, an *official*, but not a *dumb* silence. With but one or two exceptions, they were members of the same religious denomination with the clerical appellants, and so strong was their real sympathy for each other, that they did not disavow the partiality which the latter claimed to exist between them. Some of their agents were actively engaged in promoting the dissension, and they received no rebuke.

The next point of the "statement," requiring notice, relates to the embarrassment of the Society's finances. It complains that the agents of the committee were excluded from those "districts of country that could furnish more than was required for operations within their own limits." This is true, but the committee received their appointment from the Society, *subject to that restriction*. It was not imposed by local or State societies, but by the *Annual Meeting*.—Their acceptance on that condition was voluntary, and by the act of acceptance, they became, themselves, a party to the agreement. This complaint, therefore, is unreasonable. Nor is it less so, to complain because the State societies declined to rescind that restriction, since the latter found it impossible to collect sufficient means to support their local operations. Had they acceded to the request of the National Committee, their own efforts must have been wholly suspended. The same reason was as operative *after*, as *before* the special meeting in January, and hence it was that "but an inconsiderable sum was contributed by the State societies." The Executive Committee were undoubtedly sorely pressed by their embarrassments at that time, but those to whom they appealed for aid were equally so; and when so plain and sound a reason as this presents itself, why should other, and invidious ones be alleged, which are calculated only to aggravate instead of relieve, and to engender blind personal animosities?

There was another reason for the restriction above named. It was to prevent the collision of local and general interests, by which the harmony and success of our operations had already been endangered. It was stated, moreover, not in arbitrary and absolute terms, but in the form of a *recommendation*, which left the Executive Committee at liberty to enter any field with the concurrence of the local society. Their failure to obtain that concurrence, is confirmatory of the fact already stated,—that they no longer possessed the confidence of abolitionists, which was the true cause, of their diminished success in the collection of funds.

On behalf of the friends of human liberty throughout the country, we appeal from the charge which the American and Foreign Committee have preferred against them,—that they refused to furnish the necessary means for sustaining the interests of the cause. During the year, the aggregate of receipts into the treasury was greater than in any previous year, being nearly $48,000. We cannot sufficiently admire the alacrity with which such a large sum was contributed, while deep-seated distrust rankled in the minds of the donors. This munificent provision, under such circumstances, and when every branch of productive industry was embarrassed beyond precedent, is a living memorial of disinterestedness, and sacrifice to humanity, to which history furnishes few parallels.

The statement concerning the Emancipator is not full, nor is it clear as far as it goes. An effort is made to impress the mind of the reader with the belief that the official organ of the Society belonged by right, to the members of the Executive Committee as individuals, and not to the Society itself. It is affirmed that the members of the Committee were personally responsible for credits obtained, and thus, a factitious case is made out, calculated by its plausibility to deceive and mislead the public. The purchase of the Emancipator by the Executive Committee, was an official act, for which the funds of the Society were employed. If responsibilities had ever been assumed by individuals, they had always been discharged by the Society. In unincorporated bodies, this is the universal practice, and in benevolent societies, we believe no instance can be cited in which such obligations have been violated. The American Anti-Slavery Society had paid in the aggregate, for the support of its official organ, the Emancipator, more than Fifteen Thousand dollars, over all its receipts. No expenditures on its account, had ever been defrayed by the individuals of the Committee. They had not the slightest ground for supposing that any such obligations would fail to be honorably redeemed, as they always had been. It appears to us, therefore, to be exceedingly disingenuous, to attempt a justification of the transfer of that Journal, on the pretext of individual responsibility for credits obtained in its behalf, when, in reality, that responsibility had no other than a merely nominal existence. In the absence of any *reasonable* grounds, however, for the perpetration of this outrage, the American and Foreign Committee must have recourse to the best they can devise—an expedient that honesty is never compelled to adopt, and one that constitutes in itself, an irrefragible proof of their moral defection. They affirm another pretext, equally disingenuous—equally unworthy of the character and profession of christian philanthropy, namely: the necessity of making an engagement for another volume. No such necessity existed. The contract for the previous year, was not acted upon until *after the Annual Meeting*. It is trivial, therefore, for the American and Foreign Committee to affirm the necessity of renewing an unexpired engagement, in vindication of the transfer.

The impossibility of obtaining funds for the continuance of the Emancipator, is another alleged reason for its transfer. The amount requisite to sustain it until the Annual Meeting of the Society, was little, if any more than One Hundred and Fifty dollars—the Society itself would then have provided for its longer continuance. The ability of the Committee to obtain such an inconsiderable sum, will not be doubted, when it is known that at the time of the transfer, the balance of the Society's stock in their hands over all its liabilities, was nearly $12,000! "At this crisis," say the Am. and Foreign Committee, "the N. Y. City A. S. Society magnanimously stepped forward and offered to sustain the paper," &c. One of our number was then a member of the Executive Committee, and he affirms that no such proposition was ever communicated to them, but that the Editor of the Emancipator, without any authority whatever, and without even the knowledge of the Executive Committee, entered into negotiation with that Society, and virtually consummated the engagement before it was submitted to them for their action. The first knowledge they had of the proposition, was communicated by the reading of the following preamble and resolutions, by Joshua Leavitt, then and yet the Editor of the Emancipator.

"Whereas, the financial condition of the Society does not permit the continuance of the Emancipator in the hands of the Committee, or to reimburse subscribers who have paid in advance, and as it is desirable the paper should be continued in this city,

Resolved, That the publishing agent be authorized to sell the subscription books of the Emancipator to the Executive Committee of the City Anti-Slavery Society, including the arrears due from subscribers, provided they will supply those who have paid in advance, amounting to about $1000, and will publish the paper at least a year, under the charge of the present editor."

No labored excuses can relieve the editor of the Emancipator from the odium which deservedly attaches to him, for such a signal violation of honor and trust, as is exhibited in his conduct. Not content with depriving the Society of its official organ, he shared the bounty of a resolution passed at the same meeting of the Committee, "that the salaries of the Secretaries and Editor be paid up to the day of the annual meeting," thus receiving nearly a month's salary as editor, after he entered the service of the City Society!

To maintain the official organ of the society was assuredly one of the most important trusts confided to the Committee. Was it magnanimous in them to transfer it to a hostile body? The American and Foreign Committee deny that the City Society was hostile to the American, but what stronger evidence of the fact is needed than their participancy in a blow that was treacherously aimed at its very life! The Executive Committee of that Society issued a printed circular on the eve of the Annual Meeting, which commences thus:

"May 9th, 1840.

*Dear Sir*—At a meeting of the Executive Committee of the New-York City Anti-Slavery Society, held on the 5th instant, you were appointed a delegate to represent the Society at the next annual meeting of the Parent Society, to be held in this city on the 12th inst."

After representing a large proportion of the abolitionists who were about to assemble, as intent on destroying the American Anti-Slavery Society, and on wresting it from its legitimate purpose to support opinions which they branded as odious, the circular concludes by saying:

"To be entitled to vote, you must be a member of the Parent Society, or some one of its auxiliaries. If you are not now a member of either, we invite you to call at the office of the City Society, No. 9 Spruce street, second story, and subscribe to its constitution before the business meetings of the American Society commence, which will probably be on Tuesday next, at 4 o'clock, P. M.

By order, &c.
C. B. HATCH, Secretary.

Several hundred of these circulars were distributed in the city and neighborhood, and a large number sent into New Jersey, by order of Joshua Leavitt. There are no conditions of membership specified, such as an acknowledgment of the great truths of nature with regard to human freedom; or of any principle which the American Anti-Slavery Society regards as essential to membership. It asks no questions—requires no convictions. It does not address itself to known abolitionists. It simply *appoints*, then appeals to prejudice, and offers to clothe, perchance the worst enemies of Freedom, with an official right to invade her sanctuary, and to blast the hopes of the toil-worn and bleeding slave. Never, before, was exhibited such reckless indifference to principle; but thanks to the promptitude, the devotion and the integrity of American abolitionists, this daring plot was signally defeated, and the platform of the National Society preserved in its original, simple and uncompromised charter.

We can hardly suppose it possible for any honest mind to require a more direct proof of hostility to the American Society, than is furnished by this attempt to substitute a base material for the sterling currency of truth.

With regard to the appropriations of the Executive Committee to pay the Editor's salary, and the expenses of Messrs. Stanton and Birney to London, at the same time that they declared it impossible to sustain the Emancipator, the fact is fully substantiated by the records of the Committee. It is affirmed that they were "obliged to fulfil their contract with the Editor to the end of the term for which he was engaged, then having a few weeks only to run." But in a previous paragraph they found an argument for the transfer of the Emancipator on the assertion, that "the Editor's engagement would expire before the Annual Meeting." With this absurd contradiction in remembrance, we ask the reader to refer to the resolution already quoted, providing for the payment of salaries up to the annual meeting!! It is an incontrovertible fact that Joshua Leavitt received from the treasury of the American Society, after he entered the service of the City Society, a sum nearly adequate to sustain the Emancipator to the same date! We cannot appreciate the anxiety of the Committee to fulfil their contract with the Editor for the few weeks of his unexpired term, while they violate the superior contract,—to sustain the official organ of the Society,—that sacred trust confided to their integrity and their honor, and rendered doubly sacred by the absence of every form that presupposes the possibility of an unfaithful stewardship.

The statement under review, says, "that although appropriations were voted to defray the expenses of Messrs. Birney and Stanton to England, yet, in fact, not a cent in money was paid to either of them by the Executive Committee." It matters little whether the money was paid or not—*the Committee voted it*, and it was no fault of theirs, if the result was different from what they desired. They acknowledge the material point, that money was finally raised on a pledge of the Society's property, to pay in part, Messrs. Birney and Stanton's expenses; and those gentlemen were subsequently furnished with credentials from the American and Foreign Anti-Slavery Society, whose delegates they in fact, were, and whose interests the former faithfully served, by denying to the American Society, a representation in the London Convention.

The Committee state that the "trustees" made a conditional tender of the property of the Society to the annual meeting. That proposition was referred to the present Executive Committee of the American Society, who, after mature deliberation, declined acceding to it, for reasons which they deemed ample, but which it is not necessary to introduce in this connection.

We would advert, as briefly as the nature of the case will admit, to the professions of a pacific disposition, which are held out by our disaffected brethren. They deny that they are hostile to the American Anti-Slavery Society, or that they have made any attempt to injure it. We state in reply, that during the latter part of their administration of its affairs, they maintained a perpetual warfare against it, which was as much more destructive than that of avowed enemies, as is the treachery of the commandant of a besieged fortress, more disastrous than the assaults of an external foe. The annals of Christian reform present no similar instance of desecrated trust, marked by such total abandonment of principle. A parallel may be sought in vain, even in the angry partizanship of political clubs. We have no desire to derogate from the character of our opponents in any respect; necessity alone forces us to an exposure of conduct, for which charity can find no other excuse than that of moral turpitude. We appeal to every man's sense of justice—to his sense of Christian obligation, to decide whether it be right or wrong, to violate a solemn trust, confided without reserve, and sustained at such a sacrifice as was the official organ of the American Anti-Slavery Society. The absence of all legal restraints whatever, proves how unconditional was that trust. *It was reposed wholly, in the integrity and honor* of Arthur Tappan, Lewis Tappan, Joshua Leavitt, James G. Birney, Theodore S. Wright, Simeon S. Jocelyn, La Roy Sunderland, Henry B. Stanton and Samuel E. Cornish. In their hands it was considered safe. Not the slightest suspicion rested on their fidelity to a *pecuniary* trust, whatever were the misgivings that obtained with regard to their sagacity on other subjects. But the result disappointed all feelings. We behold them, on the most trivial pretexts, despoiling the Society, of which they were the chosen conservators, of its chief instrumentality, and with singular hardihood, placing it beyond the reach of recovery! On former occasions, when pressed by similar embarrassments, they had sent forth a stirring appeal for aid to prevent the suspension of their operations, but no warning voice was heard at this critical juncture, with reference to the Emancipator. The alleged inability of the Committee to sustain it,—the alternative, if means should not be furnished for that purpose,—nay, even the *possibility* of its failure, were not so much as whispered of, to the friends of the cause. Such exposures would have brought prompt relief; but they would also have deprived the Committee even of the idlest pretext for the transfer.

We ask every impartial mind to pause, and to contemplate the position of the American and Foreign Committee. Can any one conceive of an act of higher hostility to the old Society, than is here described? And yet that committee say, in the document before us, "As to the zeal with which we are charged, for the overthrow of the American Anti-Slavery Society—having never cherished it, we have not shown it." That zeal was signally exhibited by Lewis Tappan, when he offered a resolution at one of the last meetings of the Executive Committee previous to the annual meeting in May, 1840, that *the office of the American Anti-Slavery Society be abandoned!* Although assented to by James G. Birney and other members, it was not officially acted on. It was, however, fully carried out, as will be seen in the following paragraph.

With respect to the assignment of the Society's property, referred to in one of the foregoing documents signed by Joseph Marriage, jr. it is substantially correct. The Executive Committee were conscious that they had lost the confidence of their constituents, and had good reason for supposing that they would be removed from office, at the approaching annual meeting. Three weeks previous to its assembling, after transferring the Emancipator, they took possession of all the property of the Society, amounting to about $12,000, and removed it to another building, in pursuance of the following resolution, offered by Lewis Tappan:

"Resolved, That the Recording Secretary be authorized to remove the Society's library, records and furniture, to the room in Clinton Hall, and to occupy the same till after the annual meeting."

By order of Lewis Tappan, the sign was taken down from over the door, and deposited in the cellar of the new office. On being remonstrated with for this unnecessary act of hostility, and requested to place the sign at the door, he replied, that *the conditions on which the premises were rented*, forbade it! He was himself the negotiator for the office.

Thus was the office of the American Society *destroyed* by its own Executive Committee. Its stock, furniture, account books, files, &c. were transferred to the office of the American and Foreign Anti-Slavery Society, where they yet remain. And yet that Society, whose very *outfit* was at our expense, and whose executive officers were, and remain to be, the sequestrators of its property, thus standing in *perpetual aggressiveness* towards us, are proclaiming to the world that they cherish no animosity, and that they hold out to us the olive branch of peace! We feel that there is some necessity for an apology on our part, for pursuing this unpleasant inquiry so much in detail. It has been to us a painful and reluctant task. But the historian has no right to interpose his own choice, in the selection of materials; he must furnish a faithful transcript of facts. This has been our honest aim.

We do not deem it necessary here to enter into a discussion of every point which our opponents have brought forward. Those to which we have not adverted, were elaborately treated in an address of the present Executive Committee, published soon after their accession to office.

They were authorized, on their appointment, to establish a weekly paper to supply the place of the Emancipator.—After continuing its publication for several months, they found themselves in a position of extreme difficulty with respect to funds. They therefore commissioned John A. Collins to proceed to England, and to solicit aid in their behalf. He was not authorized to make any application to the British and Foreign Committee, as his commission plainly shows, and we are not acquainted with his reasons for so doing. We commended him, as a faithful, sagacious, and indefatigable laborer in the cause of humanity, to all whose sympathy for the oppressed might induce them to extend a helping hand. As such, we still commend him, desiring that he may ever prove steadfast in the hour of trial, and serviceable in the sacred cause of human freedom.

JAMES S. GIBBONS, *Chairman.*
OLIVER JOHNSON, *Recording Secretary.*

## COMMUNICATIONS.

### Slavery in Delaware.

WILMINGTON, Del., 3d mo. 7, 1841.

DELAWARE and KENTUCKY are the two foremost of the slave States in the race for freedom. The slave population of Delaware is diminishing much more rapidly than that of any other slave State. True, Maryland exhibits a considerable diminution in the number of her slaves within ten years, but this is chiefly the result of the *American Slave Trade*. The laws of Delaware prohibit that trade. No slaves can be exported from the State, unless by a decree of court, and in certain specified cases. If our laws permitted them to be sold out of the State, they would diminish two or three times as fast.

What, then, are the causes of the rapid reduction in the number of our slaves? Illegal exportation, manumission, and *voluntary* colonization.

The extent to which illegal exportation is carried on cannot be ascertained. Slaves are frequently missed, under circumstances which excite strong suspicion; but it is very easy to conceal such cases from the eye of the law, by the assertion that the missing slaves have absconded. Occasionally, some slave-trader is detected in exposing his booty for sale in Maryland or Virginia—or the slave makes known the fact of his illegal transfer, and the trader takes flight, to avoid a prosecution. By the law of Delaware, a slave thus transported from the State by his master, or with his master's consent, becomes free. A small number obtain their freedom in this manner. But there are commonly expenses in the way, which the negro is unable to meet. If a person claimed as a slave is *suspected* of being entitled to liberty, the best that he can look for in the slave States is a lodgment within the walls of a jail until his claim to his own body and soul is established. This done, his prison expenses must be discharged, or he is liable to be sold to defray them! He has no money, of course, and unless some charitable person interfere, the acknowledged freeman, innocent of all offence against the law, comes under the hammer and is sold to the highest bidder, at the jail door! This sale is *formally* made for a "term of years"—a phrase which has very little meaning in a slave State.

No small number of free negroes are sold in this State every year, by order of the courts as a punishment inflicted by law for crime, and to pay their court and prison expenses and fines. Assaults and batteries and larcenies—the former resulting almost uniformly from drunkenness—afford the ordinary occasions for such convictions and sales. The number of years for which the culprit is sold is specified in the sentence of the court. But he is often bought by some unprincipled trader, who takes him home, and then, in a few days perhaps, the poor wretch is gone, nobody knows where, except his purchaser and others interested. There is no redress in such cases. Suspicion passes for nothing. The purchaser avers that his negro has run off, and there is an end of it.

For many years past, there has lived in Kent county, in this State, a man named Jacob R. Griffin, who was suspected and universally believed to follow the buying and selling of negroes under the circumstances above described. He kept tavern at Dover, and then at Smyrna; and this furnished him with facilities for driving on his nefarious trade. When negroes were to be sold at any of the jails in the State, Griffin was apt to attend and buy them. He would scarcely get them to his home, however, before they disappeared, or as Griffin said, ran off. But it was observed that the running away of his "property" never deterred him from making fresh purchases. Suspicion strengthened into belief in the minds of the people, and a number of instances came to light, showing that the suspicions against him had been well founded. But the *legal* evidence was wanting, and the villain went unwhipped of justice.

In the fall of 1840, Griffin placed in the jail of Newcastle county for safe keeping, three colored men whom he had purchased from different individuals as servants for a term of years. A sloop came to the wharf at Newcastle at the same time, and had her hold fitted up with "bunks" to accommodate *passengers*. One evening about dusk, a carriage was seen going from the jail to the wharf with the three men whom Griffin had in charge. Suspicion was instantly aroused, and a crowd gathered on the wharf to prevent, if possible, the abduction of the negroes. The captain of the sloop, James H. Wilson, stated that he was about to take them down the river to Duck Creek in Kent county. Nothing could be done to prevent it. Our laws, though framed with great regard to the security of a slave as the "property" of his master, are powerless to protect the rights of the colored man under such circumstances. The slaver put off, firing a round of small arms in token of triumph.

It was soon ascertained that her cargo had not been landed in Delaware. In two or three weeks, a letter was received from Richmond, Virginia, informing that the captain of the steamer Patrick Henry, coming from Norfolk to Richmond, had observed in his vessel two white men whom he suspected were kidnappers, and three colored men who said they had been kidnapped—that he had anchored in the stream until a police force was procured, and that Griffin and Wilson, with the three colored men who had been taken from Delaware, were in Richmond jail. A requisition was then obtained from the Governor of Delaware to bring Griffin and Wilson to this State for trial. But owing to delay in forwarding it, the latter was released for want of proper evidence to detain him. Griffin was brought to Delaware and lodged in the jail at Newcastle to await his trial in the 5th month next.

About a month since, the colored men came on from Virginia, where they had been detained in prison all winter—our Governor having left them to depend on the benevolence of private individuals to pay their prison and traveling expenses. Learning that Wilson lived near Camden, N. J. (where I believe *he also* kept a tavern) measures were taken for his arrest, and he was finally secured, and lodged in our county jail. These two villains are now occupying the same honorable dwelling from which they removed the poor negroes some months ago. Public opinion is so strong against them as to render their conviction very probable, and I think almost certain.

I propose to furnish a few additional illustrations of the "domestic institution"—the "corner stone" of our liberties! but I have not time at present.

Yours, &c.
DELAWARE

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BOSTON, March 20, 1841.

MR. JAMES C. JACKSON,
*Cor. Sec. Am. Anti-Slavery Society.*

MY DEAR FRIEND: I hereby resign my seat as a member of the Executive Committee of the American Anti-Slavery Society. I have not been virtually a member thereof since last August.

I believe, the Anti-Slavery Societies, having been instrumental in awakening the Nation from its death-like sleep on the subject of slavery, have accomplished their work.

The tendency of all organization is to the acquisition of power, the undue exercise of which destroys their instrumentality in the work of reform. The present sectarian organizations of the day (called churches) are thus without reformatory power. Even the quiet and humble sect originated by George Fox is living upon its reputation, the bequest of the true and faithful of other days.

The Anti-Slavery organization has become sectarian.—A love of power is waxing strong in its bosom. It is ceasing to be instrumental in the overthrow of slavery.—Before slavery can be abolished, Abolitionists must attain to greater freedom. Individual action is what is demanded. Leaving others of the fraternity with whom I have been associated for the last ten years to act out their highest convictions, I withdraw from the organization.

Yours for the Truth,
WILLIAM M. CHACE.

### Tales of Oppression.

No. XVI.

BY ISAAC T. HOPPER.

THOMAS HUGHES AND JOHN P. DARG.—Thomas Hughes came with his master, John P. Darg, to this city, in the latter part of the 8th month, 1838, and soon afterwards left his service, taking with him seven or eight thousand dollars of the master's money. Six thousand, nine hundred and eight dollars, were recovered through my instrumentality and returned to Darg. Barney Corse negotiated the business, and previously to his having any knowledge that the lost money had been recovered, he agreed with Darg that Hughes should be manumitted forthwith, on condition that the whole, or the greater part of the money taken, as advertised in "The Sun," should be returned. Much the greater part of this money was returned, as above mentioned, and consequently Tom became legally entitled to his freedom. It is generally known, that he was sentenced to the State prison for the term of two years, that being the shortest term allowed by law for the offence of which he was convicted. It has been invidiously asserted, that he had been tampered with by abolitionists previously to leaving Darg's service; but all who have read the trial must see, that there is not the least ground even for suspicion of the kind. It has also been said, that, preferring slavery to freedom, he had voluntarily returned into bondage. This is equally false with the other. The facts of the case are these.

His sentence expired the 22d of last month, and on that day I visited him in prison at Sing Sing. I stated to him, in the presence of one of the Inspectors, that I had come to inform him of the position in which he stood—that he was a free man, and therefore at liberty to stay at the North or to go to the South—that on this point there was no doubt, for I had advised with three of the most respectable lawyers in New-York, and they were clearly of opinion that he was free—and that if he wished to remain at the North, I would do all I could to protect him. I told him, at the same time, that I had no advice to give him in relation to the matter—that I wished him to exercise his own feelings and judgment in the case. He knew Darg, and the business he followed (gambling,) and that no confidence could be reposed in him—and that, if he went with him, I had no doubt he would very soon sell him, and that he would never see his wife. After a short pause, he informed me that he had considered the matter, and had come to the conclusion to remain at the North. I then observed to him, that I hoped he would remain firm in whatever conclusion he should then adopt.

Darg and his wife had been several times to see him.—They informed him that they should not attempt to take him unless he wished to go; but that, if he would accompany them to the South, he should live in freedom with his wife, for whom he manifested a warm affection whenever he spoke of her. The keeper agreed to discharge Tom the next morning at 9 o'clock. Immediately after I left the prison, Darg had another interview with him, and again on the morning of the day he was liberated, and, no doubt, held out such inducements as prevailed upon Tom to change his determination; and, I have reason to believe that some, at least, of the officers of the prison lent their aid to effect that object.

At 9 o'clock, Tom received his final discharge in the presence of Darg. I then asked him what he wished to do, when he spoke in substance as follows: "I am now a FREE MAN, and can stay at the North, or go to the South. I have been told (he did not say by whom) that Mr. Darg is insolvent, but he has shown me more money than I ever saw him have before, and also some of the notes which I removed. I have always found

I am the one; if any man is to be punished let that punishment fall upon me, and let those gentlemen be credited for their honorable motives in trying to restore to my master the money I had wrongfully taken.

"I will also here express my regret for concealing many things, and for having made statements at variance with this; but they were not true; I was compelled to do so by the presence of my master or one of the police officers above alluded to, who have ever done all they could to prejudice me against those men and the principles they profess, so much so, that it has seemed to me, they not only wanted me to swear to the truth, but to a little more than the truth, to suit their purpose.

"I have here stated every circumstance as it has occurred, and to whom the guilt of the whole belongs.

his
"THOMAS ✕ HUGHES."
mark.

Aged about twenty-two years.

"Witness present,
HORACE DRESSER.
"Halls of Justice, New-York, Nov. 22d, 1838."


# NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, MARCH 25, 1841.

**Rare Specimen of a Quaker Preacher!**

"The prophets prophesy LIES in my name; I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a FALSE vision and divination, and a thing of nought, and the deceit of their heart."—*Jer.* xiv. 14.

"Raging waves of the sea, foaming out their own shame."—*Jude* 14.

We have placed these graphic and terrible quotations from the Inspired Volume at the head of this article, not in a moment of excitement, to gratify a censorious or retaliatory disposition, but because, after calm and mature deliberation, we believe them to be strictly and fearfully applicable to the individual of whose conduct we are about to speak. The grounds of this opinion will be seen from the statements which follow.

On the 8th of November last, the writer of this, having understood that THOMAS M'CLINTOCK, (an active abolitionist, and a highly esteemed minister of that division of the Society of Friends not called Orthodox,) would be present, was induced to attend the Rose street meeting of Friends in this city. On that occasion, Thomas M'Clintock spoke against slavery and other national sins with great plainness and fidelity, as a genuine *Friend* might be expected to do. His communication was received with evident marks of dissatisfaction by many, and he was several times disturbed, when alluding to slavery, by *the shuffling of feet!* An occurrence so extraordinary, in a meeting of Friends, could hardly fail to excite attention, and lead to an inquiry for the cause which produced it. Having learned that GEORGE F. WHITE, a minister belonging to that meeting, was in the constant practice of denouncing abolitionists in the most offensive and opprobrious terms, we were at no loss to account for such disgraceful conduct; and accordingly, in the Standard of Nov. 12, after stating the fact of the disturbance, we made the following remarks:

"Nor is such conduct much to be wondered at, when it is considered that the most prominent minister in the meeting is in the habit of denouncing, not only anti-slavery, but temperance societies, in the most reproachful terms, in his public communications. This rude pro-slavery demonstration was made, however, by a small portion of the assembly, and will meet the disapprobation of many who are not abolitionists. If the young men who thus disgraced themselves had not been nursed in a pro-slavery atmosphere at home, and felt themselves sustained by the opposition to the anti-slavery enterprise, which generally prevails in the meeting, they would not thus have presumed to disturb the 'quiet' of their fellow-worshippers."

These remarks, as might have been expected, created some excitement among the leading individuals in the Rose street meeting, which was increased by their subsequent appearance in the Pennsylvania Freeman, accompanied by the following appropriate observations by the editor of that journal:

"SHAME ON THEM.—Our readers will be surprised to learn—as they will, by an article which we copy below from the National Anti-Slavery Standard, that an approved and highly estimable minister of the Society of Friends has been interrupted in the midst of a religious discourse in a regular meeting for worship at one of the Friends' meeting-houses in New-York city, by such tokens of dissatisfaction as ought to be regarded as disgraceful even to the political caucus;—that conduct was witnessed in an assembly of this quiet and orderly denomination, which we venture to say would not have occurred,—and certainly would not have been tolerated in a religious meeting of any other sect in the country. And why was this outrage upon the rights of the preacher, and the quiet of the assembly to which he had come as a messenger of God's truth? For no other reason, it appears, than his noble faithfulness in maintaining, and honest plainness of speech in setting forth one of the greatest testimonies of the Society.

Has it come to this? Has this glorious testimony already, by reason of the growing tendency among the great body of its members to conform to the corrupt public sentiment and wrong customs of the world around, so far lost its excellency in the eyes of its professed upholders, that they can no longer abide its promulgation in its purity, simplicity and unabated fullness?

If friend M'Clintock had qualified his righteous condemnation of slavery with a liberal share of abuse and calumny and bitter denunciation lavished upon those of other sects, who concur with him in holding, and are faithful in proclaiming the same testimony, would he have been thus insulted, and his rights as a man and a minister of the Most High been so trampled on in that meeting?

We are far from believing that the minister alluded to by the Standard, as being 'in the habit of denouncing not only anti-slavery, but temperance societies,' would himself approve the indecorous behavior we have had occasion to comment on:—this most unquaker-like, unchristian, unmanly and indecent outrage upon propriety and the good order of a religious assembly."

Whether George F. White deserved the charitable exculpation, with which the editor of the Freeman closes his remarks, will appear from the history of his subsequent conduct. That he would *openly* justify the disturbance, we do not believe; nor have we ever learned that he deemed it worthy of public censure. That we were right in speaking of it as the natural effect of his furious denunciations, no one who has attentively watched the progress of the anti-slavery cause, or who understands the workings of human nature, can for a moment doubt. The worst mobs which abolitionists have ever encountered, were excited by the misrepresentations and falsehoods of "hireling" editors and preachers, who professed to be "as much opposed to slavery as any body," and who, when the responsibility of such outbreaks was laid to their charge, were wont to repel the imputation with scorn, and to exclaim, in the indignant language of the messenger of the proud king of Assyria, when the Hebrew prophet told him of the crimes which he would commit on his accession to the throne of his master, "But what! is thy servant a dog, that he should do this great thing?" It is certainly no wonder, that those who are not restrained by high moral and religious principle, and whose minds are filled with that vulgar prejudice against our colored population which so extensively prevails, should be led, by such passionate and sweeping denunciations as those of G. F. White, to imbibe that kind of hostility to abolitionists, which would naturally find vent in rude and indecent behavior, whenever anti-slavery principles are advocated in their presence. *Their* spirit and conduct are but the counterpart of *his*. *They* deserve commiseration, on account of their ignorance, being deluded by those whom they have been taught to regard as models of Christian forbearance and charity; while *he*, and his more intelligent supporters, are worthy of indignant rebuke, as in the sight of God the *real* authors of the disgraceful conduct in question.

On the 15th of November, we went again to the Rose street meeting. We will not conceal, that, in doing so, we were influenced, in some measure, by a painful curiosity, very natural to us as an abolitionist, to listen to the preaching of a man, the vituperative character of whose ministry had become so notorious. It wanted a more vivid imagination than ours, to conceive how a *Quaker* preacher would look at this period of the Christian era, and at this advanced stage of the anti-slavery enterprise, breathing out wholesale denunciations of abolitionists and their measures, in a style so coarse and vindictive as might well put the New-York Courier and Enquirer and the Washington Globe to the blush! Such a character was so incongruous with all our ideas of Quakerism, so inconsistent with all that we had ever seen of that moderate and imperturbable sect, that we listened with involuntary incredulity to the statements of others, and determined to see and hear for ourselves.

On the occasion above alluded to, we witnessed the "anomalous" exhibition, a description of which had failed to make any well-defined impression upon our mind, so difficult was it to believe that that description was not greatly exaggerated. It was the Sabbath next succeeding that on which Thomas M'Clintock had borne his solemn testimony against slavery. George F. White delivered a discourse, (if we may call it by that name,) which, for incoherency of argument, misrepresentation and caricature of the sentiments of others, abusiveness of style, and passionate ferocity of manner, exceeded any thing which we had ever heard from a man professing to be a minister of the gospel. To say that we listened with painful surprise to *such* a discourse, in *such* a place, would be too faint an expression of our feelings. Our emotions were those of utter astonishment—nay, almost of horror! We were reluctantly compelled to acknowledge, that the half had not been told us, and for a time we could hardly believe the testimony of our own eyes and ears. But for the outward peculiarities of a Quaker assembly, which we saw about us, we should have been ready to conclude that we had missed our way and gone to a political caucus, and that we were listening to the harangue of some unscrupulous demagogue, who supposed that his only chance for preferment depended upon the facility with which he could blacken the reputation of his neighbors. The expressions, "hireling lecturers," "hireling editors," "hireling printers and book agents," "servants of the devil," "emissaries of satan," "hypocrites," "blasphemers," "hypocritical workers of popular righteousness," "coming up out of the bottomless pit," &c. were used with an indiscriminate frequency no less shocking to a charitable mind than repugnant to a refined taste. Of the *manner* of the speaker it is enough to say, that it corresponded with his *matter*. The tones of his voice were harsh, and his countenance and gestures (particularly the former) were indicative of a high degree of morbid excitement and vindictive passion. It was apparent, notwithstanding his frequent asseverations that he was required by God to speak as he did, that his "inspiration" was mainly derived from his strong displeasure on account of the anti-slavery preaching of the previous Sabbath, and his anxiety to remove any favorable impressions it might have made upon the assembly. As an illustration of the manner in which he caricatured the sentiments of those who were the objects of his attacks, we may observe, that he accused the friends of the temperance reform of impugning the wisdom of God in their warfare against intoxicating liquors, alcohol being one of the "good things" intended for the benhfit of man! Instead of candidly and truly stating their real position, viz: that the use of alcoholic stimulants as a *beverage* is contrary to the laws of health and animal life, and therefore sinful, he represented them as holding the absurd doctrine that *sin* was inherent in the alcohol itself! On this ground he charged them with "blasphemy," and with assuming to be wiser than God! That he knowingly and wilfully misrepresented their sentiments, we will not take it upon us to say; but, that such a statement, at this day, is the fruit of honest ignorance, seems almost too incredible to be believed. Nevertheless, we will be as charitable as possible.

Soon after the time above mentioned, a highly respectable member of the Society of Friends informed us, that on a subsequent day, when we were not present, the same preacher had charged members of a society professing non-resistance principles with threatening to enter a meeting-house by force. Being a member of the society to which he was understood to refer, we addressed him a respectful note, asking to be informed on what authority he had made this serious statement. Instead of frankly complying with our request, as he was bound in honor to do, and as he would have done if he had been sustained by a consciousness that his charge was well founded, he sought to evade the question, and to shield himself from responsibility by making false issues upon immaterial points; and when he could no longer withhold the information we sought, without inflicting upon himself positive disgrace, he accompanied it with a tirade of personal abuse and low sarcasm, such as it had never before been our lot to receive at the hands of any man professing to be governed by the principles of the gospel.

On the 19th of November, while this correspondence was in progress, we went again to the Rose street meeting. At this time, he not only repeated his *usual* denunciations, but charged the whole body of abolitionists, without exception or qualification, with holding the doctrine, *that the only hope of the slave was not in God, nor in truth, but in themselves*. This doctrine he pronounced "FLAT BLASPHEMY." If he had contented himself with general denunciation, we should have been silent; but here was a definite charge brought against abolitionists, in the presence of 800 people—a charge which we knew to be false, and which, if left uncontradicted, might do no small amount of mischief. As one who had been identified with the anti-slavery enterprise from its commencement, and especially as a member of the Executive Committee of the American Anti-Slavery Society, we felt it to be our duty, in the most unequivocal and explicit terms, to deny its truth. This we did as briefly as justice to the accused would allow, and in a tone and manner with which the warmest supporters of George F. White have never ventured to find fault, although they were much displeased with us for presuming to ward off a blow thus cruelly aimed at us and our associates. It was one of those acts of self-defence which haughty sect never can forgive. At the conclusion of our remarks, we expressed the hope, that the members of a society whose early founders had often felt themselves called upon to address the religious assemblies of other sects, not only contrary to the rules of those sects, but even to the laws of the land, would not judge us harshly or uncharitably for venturing to speak under such extraordinary circumstances.

After we sat down, George F. White arose and declared, that he had ample vouchers for all that he had said, which he would exhibit to any body who would call at his house or store. He also (strange infatuation!) charged me with falsehood for saying that primitive Friends had violated the laws of the land by speaking in the meetings of other sects! This charge certainly displayed great ignorance of the early history of the Society, or an utter recklessness of truth. On the next evening, availing ourselves of the invitation thus publicly given, we went to his house, in company with James S. Gibbons, and asked for the privilege of looking at the vouchers for his charge. Will the reader believe us when we say, that he not only refused to exhibit them, but ordered us, in a haughty and imperious tone, to leave his house, and heaped upon us the grossest personal abuse? Incredible as it may seem, such is the fact. To James S. Gibbons, however, he showed his proof, which consisted of a resolution passed by the *Junior* Anti-Slavery Society of Philadelphia! On a palpably strained and false interpretation of that resolution, he persisted in charging the whole body of abolitionists with uttering "blasphemy." Certainly, this is not less unjust than it would be for us to make the whole body of Friends responsible for his uncharitable aspersions. Who would hesitate to say, if we were to avow a principle so absurd, that we were either strangely deluded, or knowingly guilty of bearing false witness!

The charge against non-resistants was no better substantiated than the other. After tracing it to its source, it was found to be "a false vision and divination, a thing of nought, and the deceit of the heart." It was nothing, in fact, but a piece of gossip and scandal, which, falling in with his bitter prejudices, and feeding the fire of his implacable hostility to a philanthropic association, he had the folly and presumption to deal out in a religious discourse, under the sanction of Divine inspiration! Our correspondence with him in relation to this charge is before the public, and to it we refer the reader for additional information. The same pamphlet also contains a refutation of the charge of blasphemy against the abolitionists, and ample proofs, from the Journal of George Fox, that our statement respecting primitive Friends was strictly and incontrovertibly true. It is certainly a matter of wonder, that a *minister* of the Society, (and one, too, of the pretensions of G. F. White!) should be either superficial or hardy enough to deny the truth of our remark on that subject.

Let no one say, that we have attached undue importance to the accusations of such a man, or suppose for a moment that any motive of a personal nature has drawn us into a conflict with him. By his standing in that division of the Society of Friends to which he belongs, and by his reputation as a preacher, he has done much to poison the minds of others, and to keep the Society itself from taking the position in relation to our cause which its principles demand; and hence, a thorough exposure of his conduct will exert a beneficial influence. Multitudes in the Society, who are extremely pained and mortified on account of his course, heartily rejoice that such an exposure has been made; and the information which we have received from various quarters where the pamphlet has been read, leaves no room for doubt that it will do great good. A highly esteemed minister of the Society writes to me as follows:

"I will just state, that I have lately read a correspondence between thee and a member of our Society, and that my soul has been brought into near sympathy with thee on account thereof. The subject needs no comment of mine. The language and spirit of thy opponent are enough to satisfy me, and I think they must satisfy every one who truly loves God and his creature man."

Another minister of the Society, in a letter enclosing an order for 25 copies of the pamphlet, says—

"In view of all the circumstances, I approve of the publication of the correspondence, and I cannot see any thing in the part thou hast acted to which I can object; but I am astonished and mortified at the course of G. F. White. Whether the Friends of Rose street meeting can, hereafter, receive his ministry, I shall leave for them to determine. Upon reading his last letter, I said to those around me, that I had much rather have made the threat in question, [to break into a meeting-house] than to have put my name to a document of the style, and breathing the temper of that letter. It would give me great pleasure to know that he had discovered his error, and promptly condemned it. But let us forgive him, supposing he knew not what he did."

I have seen a letter from another minister, of high standing in the Society, expressing his disapprobation of G. F. W.'s conduct in still stronger terms. A friend in Philadelphia writes:

"George F. White's part of the correspondence, as far as my knowledge goes, finds no defenders, and few apologists. Those who are free from sectarianism in the Society think him in a very unpleasant predicament, and I guess his warmest friends could wish his letters had never come to light."

An individual of great worth, who is extensively acquainted with Friends, writes thus:

"A person of my acquaintance, who at first hearing of your difficulty with G. F. W., (I suspect partly at least from him,) thought you much in the wrong, called you in effect ungentlemanly and unmannerly, to say no worse, has since read your correspondence, and says George is a *sad specimen* of a Quaker preacher, and that he has *no kind* of excuse for his shameful treatment of you, while you have given full evidence of your veracity, gentlemanly manners and Christian forbearance."

These are but specimens of numerous testimonies, of a similar character, which we have received from persons living out of the pro-slavery atmosphere of New-York; and there are those even here who will rejoice to see them. George F. White and his supporters may read in them the verdict of the great body of the Society in relation to his course.

Friends abroad will be interested to learn what effect the publication has had in the city, and whether G. F. W. still continues to denounce abolitionists and others as formerly. We are sorry to say, that he has "waxed worse and worse," having added to his former list of epithets those of "wolves," "reptiles" and "household vermin." His discourses abound even with gross *personal allusions!* On Wednesday of last week, we attended Rose street meeting. In his sermon on that day, after stating the general principle that men are humbled and subdued by suffering, and referring to the judgments of God upon Pharaoh as a case in point, he gave an illustration, which we will repeat, as nearly as we can recollect, in his own words:—"Just as a slave, recently, who had suffered the effects of his criminal conduct, and been thus led to calm reflection, chose to go back into slavery with his master, and to endure all the evils of that condition, notwithstanding his former experience of them, rather than stay with those hypocritical workers of popular righteousness who had interfered in his behalf. For my own part, I commend his choice. I had a thousand times rather be a slave, and spend my days with slaveholders, than to dwell in companionship with abolitionists."

This was an allusion, which every one present understood, to the case of Thomas Hughes, formerly the slave of John P. Darg, whose history is given in our columns today, by Isaac T. Hopper, as No. XVI. of his "Tales of Oppression." It was also understood and intended as a thrust at Isaac T. Hopper, who went to Sing Sing, to act the part of the Good Samaritan, by informing Tom that he was free, and offering him protection. That the pro-slavery press should speak of this act of disinterested benevolence in contemptuous and reproachful terms, and exult over the weakness of the unfortunate colored man in placing himself in the power of a gambling slaveholder, was no more than might have been expected; but, that a Quaker preacher should seize upon such an occurrence, with an avidity which would not allow him to wait for a proper understanding of the facts, for the purpose of inflicting a wound upon a worthy and venerable member of his own religious society, (the latchet of whose shoes he is unworthy to unloose,) and to bring the anti-slavery cause into contempt, is a fact which may well excite both our astonishment and indignation, and lead us almost to conclude, that his own expression of his feelings is indeed too true, and that he is far better qualified to associate with slaveholders, than with the humane and conscientious portion of community. If a man may be known by the company he *prefers*, what shall we say of such a preacher?

But it was not true that Tom Hughes went back to the South *as a slave*. For this reason, we deemed it our duty, at the close of the sermon, to rise and say—"Tom Hughes, formerly the slave of John P Darg, on his release from prison recently, returned with his master to the South, NOT AS A SLAVE, preferring slavery to freedom, but AS A FREE MAN, under a promise of being permitted to enjoy his liberty and to live with his wife. I state this to present misapprehension." This was all I said. If I had uttered a falsehood, the Lords Spiritual of the meeting would have cared very little about it; but, as my statement was TRUE, and could not be contradicted, it gave great offence, and led to a determination to exclude me hereafter from the meeting. Accordingly on Saturday last, I was waited upon by George T. Trimble and Nathaniel Merritt, who announced to me officially, that the door-keepers had been instructed to prevent my entrance in future. I informed them that, previous to their visit, I had concluded that my mission to that meeting was ended, at least for the present; and that, if they could tolerate a ministry so false, abusive and corrupt, I could only say I deeply regretted it.

It may well be supposed, from this statement of facts, that the governing influences of the Rose-street meeting are not very deeply imbued with the genuine spirit of Quakerism. The character of too many of them, we fear, may be accurately described in four scriptural words—"GREEDY OF FILTHY LUCRE." And these men, whose "*godliness is gain*," have the effrontery to charge abolitionists with being actuated by pecuniary and sinister motives in all that they do to promote the anti-slavery cause! The censure of such men is more to be desired than their approbation: the latter we should feel as a stain, but the former we regard as one of the strongest evidences that we are doing right. We rejoice to be "counted worthy" of suffering reproach and denunciation from such a quarter. "If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

We have given this exposition of the intolerance which prevails in one division of the Society of Friends in this city, because the peculiarly aggravated form which it has assumed appeared to require it at our hands. It is due to Friends abroad that they should know the facts, that they may duly weigh their own responsibility for these exhibitions of tyranny.

We have only to add, that the columns of the Standard are open to George F. White and his friends, if they should wish to make any reply to the foregoing statements and remarks. We court investigation in respect to all that we have said, and have no committee of vigilance to exclude any one from the platform on which we stand. We do not claim a right to mrke statements implicating the character of others, and then to prevent them from opening their mouths in their own defence.

P. S. This seems to be the proper place to state, that we have been visited by two leading *Orthodox* Friends of this city, who expressed their regret, that, in the correspondence, we had not been careful to state, distinctly, to which division of the Society of Friends George F. White belonged. We had supposed that he was so generally known, and the separation so well understood, that no one would be led into error on this point. They assured us, however, that many did not make the proper distinction, and that they and their friends were therefore liable to suffer from the disgraceful conduct of G. F. W. In these circumstances, justice would seem to require us to state, distinctly, that he does not belong to the Orthodox Society. It is right that responsibility should rest only where it belongs.

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WM. M. CHACE.—It will be seen that this brother has resigned his seat as a member of the Executive Committee of the American A. S. Society. While we differ with him as to the grounds of his withdrawal, we respect his right of judgment, and admire the frankness with which he expresses his opinions. Our readers must not suppose that the anti-slavery cause is to be hereafter deprived of the benefit of his *individual* co-operation. He will continue to be, we trust, as he always has been, a good soldier, though fighting, in a sense, "on his own hook." We may say something hereafter in relation to the opinions he has expressed.

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WHICH IS THE BLACKEST?—The Southern Christian (?) Sentinel, published at Charleston, S. C., is endeavoring to prove that the New School Presbyterian Assembly is more favorable to slavery than that of the Old School. This is like an effort to show that the pot is blacker than the kettle. Both of them are so black that it is hardly worth while to inquire which presents the darkest visage.

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MONEY FOR HIRAM WILSON.—Oliver Johnson has received the following sums for Hiram Wilson, for which the latter will please draw on him at sight:

From Miss E. C. Hodgkin, West Bradford, Mass. $6 00;
from young ladies of Lowell, to purchase clothing for fugitives, $11 40;—total, $17 40.

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☞ We have no room this week to notice the letter of J. C. Fuller in relation to the Canada fugitives. For the same reason, we are obliged to omit several articles intended for this number.

## GENERAL INTELLIGENCE.

From the Journal of Commerce.

### Africans of the Amistad.

LONG ISLAND SOUND, March 19, 1841.

*To the Committee acting for the Africans of the Amistad:*

On returning to New-York, after an absence of about a week, during the whole of which time I have been attending to these persons, I sit down to communicate to you a statement of what has been done. The day following the decision of the Supreme Court of the United States, Judge Thompson sent to S. P. Staples, Esq who had been counsel in the case during its pendency in the courts in Connecticut, a copy of the mandate of the court, and an order from himself, directed to the Marshal of Connecticut, for the discharge of all the Africans, which that gentleman immediately put into the hands of the committee. Judge T. is entitled to their thanks, and also the thanks of the public, for thus transmitting the order, as the committee were in consequence enabled to make necessary arrangements for the comfort of the "appellees" before they were "turned loose."

Last Monday Mr. S. S. Jocelyn and myself went to Westville, a small village about two miles from New Haven, where the prisoners have been kept several months.—They were overjoyed to see us—all extending their hands at the same time, and uttering their expressions of gratitude. They appeared to be in good health and happy. Not having seen them for several months, I was agreeably struck with their improvement, especially in speaking and reading our language. Before we left, a large number of them, led by their teacher, Mr. Booth, sang the hymn,

"When I can read my title clear," &c.

in a very interesting manner. Prayer was then offered, when Cinque, addressing Mr. Jocelyn, said "*preach*." Mr. J. addressed them a few minutes, referring them to God for their deliverance, and exhorting them to good conduct, diligence in study, and love to the Saviour.

In the afternoon a meeting of some of the friends of the Africans was held for consultation, agreeably to previous notification. There were present Messrs. Leonard Bacon, H. G. Ludlow, S. S. Jocelyn, Amos Townsend, jr. of New Haven, Lewis Tappan of N. York, Samuel Deming and A. F. Williams of Farmington. Mr. Bacon acted as chairman. After prayer, by Mr. Ludlow, each person present presented his views with regard to the disposition that had best be made of the Africans. The following resolution were then passed:

Resolved, That we think it best, for the present, that the Africans (excepting the girls) be placed under instruction and labor at Farmington, if arrangements can be made for their reception in that town, and that it is desirable that they should not return to Africa until inquiries are instituted as to the best mode of sending them to Mendi, their native country.

Resolved, That Lewis Tappan, Amos Townsend, jr. and A. F. Williams, be requested to remove the Africans, with their consent, and make all the necessary provision, &c.

It having been stated that Mr. Pendleton, the jailor, had expressed a determination to apply to Captain Beecher, chairman of the selectmen, to bind the three girls to him, it was recommended that application be made immediately to the Judge of Probate, to appoint Deacon Townsend their guardian. Application was accordingly made, and Amos Townsend, jr. was duly appointed guardian to Ma-gru, Ta-me, and Ta-nee, and Lewis Tappan to the boy Ka-le.

The next morning the Marshal came by invitation to Mr. Baldwin's office, where I attended. On being assured by Mr. Wilcox that he would permit the Africans to remain over night at their abode in Westville, the mandate and the order for their discharge were put into his hands. He went soon after to the jailor's house, and informed the girls that they were free—here—in this country—and he had no further legal control over them; and before night he went to Westville and made a similar announcement to the men. Mr. Townsend went to Mr. Pendleton's, where his wards were seated, in their best apparel, with the family—informed them that he had been appointed their guardian, and requested them to go with him to the families where he had made arrangements for them to remain for the present.—They did not seem inclined to go with him, and it was evident that their minds had been prejudiced against Mr. Townsend and their other friends. While Mr. Townsend was there, I went, under advice from Mr. Baldwin, to Mr. Pendleton's, and took with me Mr. James Covey, the African interpreter. On being directed to the room where Mr. Townsend and the family were assembled, I invited James in, but Mr. Pendleton sprang to the door, and forbid his entrance. He also said that the girls should not leave his house with his permission. Cinque and Kin-na afterwards applied and asked permission to see the girls, but they were turned out of the house.

On Tuesday, Mr. Baldwin presented to Judge Hitchcock, (the Court of Common Pleas being in session,) the affidavit of Mr. Townsend respecting the illegal detention of his wards, and a writ of habeas corpus was allowed by the court. The defendant, by his attorneys, Charles A. and Ralph Ingersoll, Esqrs. requested time to frame a return.—At 2 o'clock, Wednesday, Mr. Pendleton, Mrs. Pendleton, and their children, appeared in court, with Ma-gru, Ta-me, and Ta-nee. Cinque and Kin-na were also present. Mr. Baldwin stated to the court that the early and constant friends of the African girls were virtually prohibited from conversing with them, and explaining to them what they considered for their best good, and prayed that the court would allow them to converse freely with them, and that their countrymen present, might have the same privilege. Cinque was therefore told, through Covey, the interpreter, that he might explain to the girls in the Mendi language, the intentions of Mr. Townsend and their other friends. He appeared to feel deeply for the poor girls, and addressed them for about half an hour with great earnestness. In the language of one of the New Haven papers—"The Mendi orator began calmly to speak of the generosity of these friends of the Africans, and of their self-denying efforts in obtaining their freedom—and as his soul warmed with the retrospect of two past years, his eyes blazed and his voice was elevated in its tone—and his action passionate—till he stood before the court and the assembled citizens, a true specimen of the eloquence of nature." In the midst of his animated appeals, Mr. Ralph Ingersol interposed and said he was fearful that Cinque was prejudicing the minds of the girls against Colonel Pendleton. On interrogating Covey, he very honestly stated that Cinque had told them that if they remained longer with the jailor, he would send them away and sell them. Cingue was therefore prohibited from talking to them any longer. [The Africans have been under a dread that Pendleton would thus dispose of them, as persons residing in his house or connected with him, have repeatedly, as the Africans aver, made such threats.] The girls, on being questioned, said they were unwilling to go with Mr. Townsend, because a white man at Mr. Pendleton's had told them that they would be whipped and sold as slaves—that Mr. Tappan intended to sell them as slaves, &c.

The remainder of Wednesday, and the whole of Thursday till after nine o'clock in the evening, were consumed in the examination of witnesses, and with the arguments of counsel—Messrs. Ingersoll for the respondents, and R. S. Baldwin, Esq. and Gen. Kimberly for the other party. The respondent's counsel endeavored to show that the girls were over 12 years of age, and that the Judge of Probate had made an illegal appointment, because the girls had not been cited to appear before him and nominate their guardian: that no restraint had been placed over them, that they had been treated with great kindness by the jailor and his family, and that the Court ought not to interfere. On the other hand it was shown that two of the girls were under 12 years of age, and that the Judge of Probate, in view of all the facts, had made a legal appointment; that an attempt had been made to show that the education of the girls had acquired—principally had under the directions of the committee—had resulted from the labors of members of Mr. Pendleton's family; that the minds of the girls had been disaffected towards the committee for interested purposes; and that the apparent solicitude and affection for the girls, on the part of Mr. Pendleton's family, was got up for effect; that Pendleton's tavern is a groggery thronged by young men, and altogether an unfit place in which to bring up young females; that the object of Mr. Townsend was to place them in highly respectable families, where their education, moral culture, and best welfare, would be faithfully attended to: and that the committee, who had been their early and devoted friends, were the proper persons to have the superintendence of them.

The afternoon and evening of Thursday were occupied by addresses from each of the counsel. Mr. Ralph Ingersoll took a wide range reflecting severely, and at great length, upon the Judge of Probate, and Lewis Tappan—imitating, to the great amusement of the audience, the mode in which Messrs. Griswold and Booth had conversed with the African girls, by permission of the Court—insinuating that Cingue had, on board the Amistad, greatly alarmed the girls, &c. [Cingue, it seems, after taking the command of the vessel, had taken the girls into the cabin—and thus doubtless, as ever since, manifested the most parental anxiety for their welfare. They severally, on the way to Farmington, assured me he had always been kind to them.] In the course of the remarks of this gentleman, he stated that these African girls made as intelligent answers, and behaved with as much propriety, as any girls of their age in New Haven, be they who they might! In reply also to an intimation that he, although now so very friendly to the Africans, had on a former occasion, exerted himself to have them delivered up to the Spaniards, the following reply and retort were made. Mr. I. said that was merely a professional service—he happened to be applied to by the Spaniards before Mr. Baldwin was—had it not been so, they might have been opposed to each other; he, for the Africans and Baldwin for the Spaniards. NEVER, NEVER, replied Mr. Baldwin—I have had frequent offers of that nature, but always declined them.

This afternoon two of the Africans came into my room almost breathless, having ran in from Westville in great fright. They said that Pendleton had sent his brother out, who had attempted to shut them up in a small room, and said they were all to be sent away to be sold—that they had no food, &c. As the marshal had assured me they might stay one day longer,—that they should not be turned out in the storm—and as the trial was protracted, no asylum had been secured for them. On sending out for them immediately, they were found in a state of great alarm—but were conducted into town, where a room in a factory, near the rail road depot, was kindly offered to them. There they spent the night, and were provided with food by the committee. In the morning they left in the cars for Berlin. There they were met by some respectable inhabitants of Farmington and conducted to that town, where a suitable building had been procured for them.

Friday morning, at 10 o'clock, Judge Hitchcock, gave an oral opinion, of an hour's length—stating the facts and points in the case in an impartial, calm, and lucid manner, concluding by decreeing that the girls be put into the custody of their legal guardian. A scene was now enacted that the committee had foreseen. The girls clung to Mrs. Pendleton—cried—seemed afraid of Mr. Townsend—and were taken away with some force by their guardian. A considerable number of law students and other persons gathered about and near the carriage—hissed—and made many exclamations of disapprobation. Attempts had been successfully made by some persons, not only to prejudice the girls against those whom Providence as well as the law had made their protecters, but to inflame the minds of some of the young men connected with College against them. A few words were said to them by Rev. Mr. Bacon and myself, when we withdrew. In half an hour I called at Deacon Townsend's, and found him instructing the girls, in the presence of his family, from the Scriptures. Ma-gru and Ka-nee seemed very happy, and the youngest one, Ta-me, who had been the most alarmed, was soon quieted. After the scenes that had occurred—and considering the probabilities that it left in New Haven, attempts might be made by the few evil disposed persons in that city who had manifested any thing but real friendship for these hapless girls—it was determined to take them also to Farmington. Accordingly, accompanied by Mr. Booth, the teacher, who had returned from Farmington that morning, and Kin-na, Kong, Ka-le, Ma-gru, Ka-nee and Ta-me, I proceeded in the afternoon cars for Bristol. There Mr. Deming, of Farmington, a wealthy farmer, and a liberal and devoted friend of the oppressed, was in attendance with his wagon to take Mr. Booth and the African young men—not expecting the girls. But he stowed us all away—nine in number—and we had a pleasant ride—8 miles—to Farmington. As we came in sight of the inmates of the building referred to, they ran out, clapping their hands, and rejoicing to see the three girls. They will be put into respectable private families, while their countrymen will be regularly instructed in writing, arithmetic, reading, sacred music, &c., industriously employed, in useful labor—and assembled regularly in the house of God—under the care of Messrs. John T. Norton, S. Deming, and A. F. Williams.

In the midst of so many friends of the oppressed, and of such an enlightened, virtuous and substantial population, these Africans will, it is believed, have an asylum where they can be taught useful branches of industry, the elements of knowledge, and the truths of the christian religion, until an opening presents itself for their safe return to Africa, and to Mendi, some three or four hundred miles, as it is supposed, in the interior. They will be decently clad, supplied with books and teachers, and qualified to instruct their countrymen should Providence ever enable them to reach their native country, and find their relatives and friends. It is believed that three or four of them have been converted to God; others are in a tender state of mind; while all of them conduct well, evince a strong desire to be instructed, and have the most reverential regard to truth and religion. The funds contributed are not all expended, but will soon be. The whole amount of receipts and the disbursements will be published without delay.

Very truly, your coadjutor,
LEWIS TAPPAN.

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### Twenty-two Days Later from England.

The Caledonia steamship arrived in Boston on Saturday last, having made the voyage from Liverpool in 16 days.

DREADFUL SHIPWRECK.—*One hundred and twenty-two persons drowned!*—One of the most appalling disasters at sea ever recorded, occurred in the Irish channel on the night of the 19th of Feb. The N. Y. ship Governor Fenner sailed from Liverpool at noon on that day, with one hundred and twenty-four persons on board—and when off Holyhead, at two hours past midnight, she came in contact with the Dublin steamer Nottingham, which was on its way from Dublin to Liverpool, and the Gov. Fenner sunk immediately, only the master and mate escaping. The Liverpool Albion gives the following relation of the circumstances, as they were taken down from the mouth of Mr. Andrews, the master of the emigrant ship:

"We sailed from Liverpool on Friday last at noon, with the wind at S. S. W. The crew consisted of seventeen, and the passengers in the steerage amounted to one hundred and six. On Saturday morning at 2 o'clock, the wind blowing fresh from S. S. W., and when the ship was under double-reefed topsails, the gib, spanker and mainsail in, saw a steamer to windward in the larboard bow. The ship's helm was immediately put hard a-port. The steamer crossed our bow and we struck her right midships.—From the force of the collision it was evident that either the ship or the steamer would sink, or perhaps both. Instantly I felt that the ship, the bows of which were stove in, was sinking. I cried out to the crew (all the passengers were below) to endeavor to save their lives. They, instead of running forward, through fear ran aft. My first object was to endeavor to save the crew and passengers; but so rapid was the sinking of the ship, I found it impossible to do any thing to accomplish that object. I and the mate then ran forward, and finding the ship fast sinking, I tried to jump on to the steamer. Failing in my first attempt through a momentary faintness, I made a second, and just as the ship was at the water's edge, succeeded in grasping a rope which was hanging over the steamer's side. The mate saved his life by jumping from the fore-yard arm to the steamer's deck. In one minute the ship sank, with sixteen of her crew and all the passengers, amounting together to one hundred and twenty-two souls. The steamer's boat was instantly lowered for the purpose of making an attempt to save such of the crew and passengers as might be floating, but it unfortunately swamped alongside."

The Albion adds some further particulars:

"The Nottingham which now lies on the east side of the Clarence Dock, was yesterday visited by thousands of curious spectators. Her starboard side was a complete wreck: even the houses on the deck adjoining were shivered into fragments. The dead animals, cows and sheep, covered the deck, and presented a shocking sight, most of them having been disemboweled by the concussion which caused their death. The passengers [on board the emigrant ship] were all below in their berths when the collision between the ship and the steamer took place. The shock caused by it would of course rouse even those who might then have been asleep. No doubt they would make a rush towards the deck; the intervalwhich elapsed, however, between the shock and the sinking was so short—scarcely five minutes—that very few, if any, could have succeeded in reaching it. So that, in all probability, they perished in the steerage. The mate had been married only a few days before the ship's sailing; the captain had given his wife a berth with her husband in the cabin; when the fate of the ship became inevitable, he attempted to run aft to rescue her; but time failed him—the instinct of self-preservation became strong—he sprung up the shrouds, and reached the steamer by jumping from the yard-arm."

Another account says that the emigrants were mostly Irish farmers and their families and laborers, with a few English of the same classes. The Gov. Fenner is said to have been built in Massachusetts in 1827. The master described her as a well-built craft, and averred that $8,000 had lately been expended on the vessel in iron knees and other substantial repairs. It had apparently been split in two parts, and the stem was gone. The cargo, among which was a quantity of iron, had doubtless fallen out, and the hull, recovering its buoyancy, floated again. Two men were found in the rigging; they were quite dead, but did not appear to have been long so.

A letter from the agent at Liverpool of the Dublin steam-packet company, mentions the examination of the mate of the Governor Fenner, who it is said admitted that the vessel carried no lights; and most extraordinary to observe, that himself and the rest of the crew saw the Nottingham steamer for at least twenty minutes before she came up to them. On the other hand, the conductor of the steamer is blamed for not porting his helm when the

From the Albany Argus.

**Grave of the Sachem.**

BY W. H. C. HOSMER.

On yonder hill, on yonder hill,
The Red Chief long ago was laid;
These hoary oaks, remaining still,
Their boughs above the sleeper braid.
Although no marble rears its head,
Erected by some filial hand,
Like mourners round his narrow bed
The giants of the forest stand.

When May gives softness to the sky,
And gently waves her locks of gold,
The shadows of the thicket lie
Upon the dark entombing mould:
When greenest are the twinkling leaves,
Anear his silent couch of rest,
The tuneful robin comes, and weaves
Of velvet moss her little nest.

The oak and maple on his grave
Rich palls of gold and crimson cast,
When solemnly their branches wave
And tremble in the autumn blast.
When frozen is each crystal spring,
And Nature wears a brow of gloom,
The pinions of the tempest fling
Pale garlands on his humble tomb.

Ah, where the trophy of the chase
And hut of bark are lying low,
Rank thistles nod in breezy grace,
And weeds of desolation grow!
The Panther of his tribe again
Will never aim the bearded shaft,
Or in the forest combat stain
His knife in slaughter to the haft.

In Summer, while the world is still,
And twilight clouds are growing dim,
The wekolis on yonder hill
Chants oftentimes a fitful hymn:
The nimble chaser of the deer
Lies darkly blended with the dust;
Beneath the shaded turf, his spear
And dreaded hatchet idly rust.

He sleeps alone!—The light canoe
Is rotting by the weedy shore,
And Indian girls with blossoms strew
The damp sepulchral clod no more.
Ere long the bard will seek in vain
Yon mound beneath those mossy trees;
The share of some unthinking swain
Will give its secrets to the breeze.

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From the Lancaster Examiner.

**The Whirlwind.**

BY MISS JULIET H. LEWIS.

The Whirlwind "would take a walk one day,"
(And a very fast "walker is he,")
So bustling about,
He at length set out.
With a step right blithe and free.

'Twas plainly seen, as he rush'd along,
He was bent upon frolic that day;
He whistled with glee—
Or sang merrilie,
For his heart was glad and gay.

His path lay straight through the dark greenwood,
And away o'er the mountain's broad brow;
His track you might trace,
In every place,
For he left his marks, I trow.

The Asp was the first to hear his voice,
And she shook through each branch at the sound;
The timid young tree,
Trembled fearfully,
As she sank upon the ground.

The Hick'ry beheld his sister fall,
And exclaimed, with an ill-natured sneer,
"She's nervous to-day,
And doth faint away;
Such weakness can't flourish here!"

As onward the Whirlwind came, he heard
The rude scoffer unfeelingly jest;
So wrenching about
His old trunk so stout,
The strong one was laid at rest.

The Pine saw the Hickory's shivered trunk,
And bowed low, as the wind whistled past,
But the courtesy
Of the nodding tree,
Did not save him from the blast.

The Oak in defiance tossed his head,
For a veteran right bold is he—
But a single stroke
Felled the mighty Oak;
Alas! for the proud old tree!

On! onward still! and his mighty breath
Sings an anthem of glad triumph now,
And he laughs to see
Each old forest tree,
At his coming, meekly bow.

The blooming Haw heard the Whirlwind's voice,
And it filled her with weighty alarms;
But he loved the blush
Of the flow'ring bush,
And bore her off in his arms.

On! onward still! o'er the land he sweeps,
With wreck, and ruin, and rush, and roar!
Nor stops to look back
On his dreary track,
But speeds to the spoils before!

*Williamsport, Jan. 27th, 1841.*

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**The Freeman.**

He worthy is of freedom—only he,
Who claims the boon for all—and strong in right,
Rebukes the proud oppressor by whose might
The poor are crushed—for Truth hath made him free,
And Love hath sanctified his liberty!
When Tyranny his horrid head uprears,
And blasts the earth with pestilential breath,
Girded with righteousness and strong in faith,
He stems the tide of wrong; nor scoffs, nor jeers,
Nor ruffian threats, nor fierce mobocracy,
Can daunt his soul or turn him from the path
Where duty points. Not his the craven heart,
That shrinks when tyrants bluster in their wrath,
But well in Freedom's strife he bears his part.

W. H. Burleigh.

# MISCELLANEOUS.

From the American Traveller.

**Reorganization of Society.**

Some new views of rather a remarkable character, have recently been spread before the good people here and elsewhere, of which you have doubtless had some intimation. They relate to a social reform, or a re-organization of society, and were originated, is I believe, by Charles Fourier, of France. They are brought before the American public in a work on Association by Albert Brisbane, long a pupil of Fourier, and now a most ardent and intelligent advocate of his views. There is certainly much truth, of a negative character, in Mr. Brisbane's work. That society, as it now exists, embodies discordant and conflicting interests, poverty, misery, and crime, and that men are united by no common bond of interests, no one will deny. The question is not—are these things so? but is the grand panacea for all these evils to be found in association? That is Mr. Brisbane's doctrine; and, as I understand, it is substantially this:—That man was not made for insolated exertion: that the Divinity created man with passions which can only be rightly developed and legitimately exercised in large associations. For example, he maintains that ambition, that leads men in savage and civilized societies to engage in war and carnage, would lead them, in association, to aim at the highest degree of perfection in art, science, and industry, which offer such an immense field to human activity. He maintains that 290 or 300 families, say about 2,000 persons, united in a well organized association, in which a great variety of occupations are prosecuted, so that different tastes, and inclinations can be satisfied, by the attraction which a favorite branch of industry possesses for each individual, thus giving pleasing occupation to different ages and sexes, to different tastes and talents, is a desideratum and ultimatum to be sought by the philanthropist with all his might. He maintains that by thus combining strength and talent, making the interests of all the interest of each, and vice versa, production would be greatly increased; and by introducing a system of sharehold property, individual rights, liberty and property, would be respected. A just division of profits, according to labor, capital, and skill, is also embraced in the plan. If the shrewd, calculating money-getting Yankees will not look at this plan, I know not who will; for Mr. Brisbane proposes that 300 families cultivate one extensive and elegant domain, instead of 300 little farms; that consequently the expenses of guarding the separate interests of each farmer will be saved. For instance 300 fences, 300 barns, 300 teams; &c. &c., will be replaced by a requisite number, and vast economy will be the consequence. That part of his plan which we think will meet with the most opposition is this—Instead of the 300 insolated dwellings of his 300 families, he proposes that a large and commodious edifice be erected in the centre of the domain, which should be, so to speak, a village under one roof, where rooms and suits of rooms, with different prices to suit all the classes, are to be rented, with 3 or 4 kitchens, and 30 or 40 cooks who shall engage in this department from attraction, because they love it, instead of 300 kitchens, and 300 women who are obliged to do what is disagreeable to them often in the extreme. He proposes that families be provided with meals in their rooms, or at the public tables, as their inclination or means dictate. And as all are guaranteed the chance of producing, the wishes of all, as far as wealth goes, can be gratified. He maintains that the advantages offered women in association are very great, as labor is secured to her, and an adequate compensation; hence, that many temptations to crime which now beset women, will be removed. He endeavors also to show that the increase of production effected by employing the now nearly non-producing classes, viz., women and children, would be very great. He maintains that to increase production, to avoid waste, to produce unity of interests, instead of the conflict and discordance that now exists, to elevate woman in the true sense of the term, to remove harrassing care and anxiety for the future, by securing each individual against want, by securing to each attractive industry, thus removing many of the present temptations to idleness, sensuality and crime, we must have associations. I am sure that all philantropists must acknowledge the justness of the criticism on the present social order contained in Mr. Brisbane's work, and lament the existence of such a state of things; and should a trial be made based upon the views there set forth, we should run slight risk of being in a worse condition by a failure. If each individual has an attraction for some particular department of labor, and an association could be formed where the particular taste of each individual could be gratified, that part of it would certainly be delightful. We all know the miseries of repugnant industry. With what anxiety and disgust have we gone through a piece of work which might have been very attractive to another person, and with what joy have we turned to the pen or pencil, or something which would be equally repugnant with our hated occupation to another.

We can easily conceive that if groups of persons were engaged in attractive occupations, they would not only execute their work with delight, but with a great increase of skill. The emulation of different groups would also contribute much to both these ends. We see how powerful the passion for a particular employment becomes in many instances. Indeed, it is often so powerful as to break down all obstacles, and those obstacles too, which would be entirely insurmountable where the attraction was weaker. Masillo, the painter, may be instanced as a case in point. I would fain believe there is something feasible in these new views, for humanity is sadly in need of help. The effect that attractive industry must have upon the health, the peace and serenity of those who are not obliged "to beg a brother of the earth to give them leave to toil," are worthy of consideration. But my friend of the Traveller may think I have wandered long enough in this Elysium, and be disposed to call me back to earth again. Well, if I come, it will be to take a view of its miseries, and the necessity of help from some source.—Surely, Christians and Philanthropists should arouse themselves, and if this scheme be futile, prove it so, for extensive preparations are being made for the extension of these new views through the press and by other means. It is not because thirty thousand Irish and Highlanders wallow in filth and crime and wretchedness, in the cellars of Glasgow, that from ten to twenty persons lie huddled together in filth each night on the floors, that multitudes of young girls are obliged to apply to the police, to rescue them from scenes over which humanity weeps tears of blood; that multitudes are hurried from these scenes to premature graves; that there are in Liverpool 9862 inhabited cellars, dark, damp, dirty and ill-ventilated, and that these lodge 39,000 of the working classes; that 1496 working people in Manchester inhabit cellars; it is not because London is a sink too awful to be unconverted, and that throughout Europe every species of enormity and misery exist, that we ask counsel and the help of friends of our race. But it is because our own beloved land is striding with awful rapidity down to this fearful abyss of crime and woe, and that unrequited, ill-requited, and repugnant industry, and the impossibility of obtaining work is, to say the least, greatly accelerating our progress. For one, I cannot but say, let each and all who would in honesty attempt to ameliorate the condition of humanity, be treated with respect.

Purity and Peace.—We may safely declare of Christ, that he never purchased peace by any thing like compromise. Though his heart overflowed with love towards the whole human race, he was far from being indulgent to their sins; on the contrary, he was too much their friend to be any thing but the stern reprover of their vices. Hence he had peace of conscience, rather than of condition: he indeed desired, and labored for both; but, living in the midst of a sinful and perverse generation, he could not be at peace with mankind, save by leaving them unrebuked; and this would have been to purchase quiet by neglecting duty. The church, therefore, may thoroughly possess the legacy of peace bequeathed to her by Christ, and yet have no concord with the great mass of men. It may even be bound on her to do much by which, to all appearance, divisions will be fomented: for if she would imitate Christ, and thus enjoy his peace, she must be bold in denouncing every error, and never think that true brotherhood can be maintained by compromising principles. It is unquestionably her business to follow after the things "that make for peace," but she is to take special care lest, in her eagerness to prevent discord, she surrender truth, and ward off separations by unwarrantable sacrifices.

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The Raspberry.—The following remarks are from the "Young Housekeeper" by Dr. Alcott, who urges with much earnestness, the cultivation, by female hands of such wholesome fruits as the raspberry and the strawberry:

"The raspberry, in its nature, is a good deal like the strawberry, being cooling, gentle, laxative, and, in the language of medical books, antiseptic—by which is meant that it corrects, in the stomach and bowels, especially during the hot weather, any putrid tendency. It is also spoken of by foreign writers as possessing the same general medicinal properties. It is as nutritious as the strawberry, and I am sometimes inclined to think more so; and it does not more readily become acid in the stomach.

The raspberry grows wild, in the greatest abundance, in many parts of our country; and even in this condition is highly valuable as an article of food. But it is, like the strawberry, easily cultivated; and what renders it as worthy of our attention as the strawberry, if not more so, is the fact that it flourishes so well in our northern climate, and in wild, rocky places and light soils; whereas the strawberry requires a soil somewhat excellent. It must, however, be admitted, that a good soil improves the raspberry as much as it does the strawberry."

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Interesting Ancient Relic.—In 1834, a white oak tree was cut in the town of Lyons, Wayne county, New-York, two miles west of the village, measuring 4 1-2 feet in diameter. In the body of the tree, about 3 1-2 feet from the ground, was found a large and deep cutting by an axe, severing the heart of the tree, and exhibiting with perfect distinctness the marks of the axe at the present time. The whole cavity thus created by the original cutting was found to be increased by 460 years growth of the wood—i. e., it was concealed beneath 460 layers of the timber, which had grown over it subsequent to the cutting. Consequently, the original cutting must have been in the year 1374, or 118 years before the discovery of America by Columbus. The cutting was at least six inches deep.—*Geneva Courier.*

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Governments.—Solon was one of the seven wise men of Greece. The others were Thales the Milesian, Chilo of Lacædemon, Pittacus, of Mytilene, Periander of Corinth, and Bias and Cleobulus whose birth places are uncertain. One day at the Court of Periander a question was proposed: Which was the most popular Government.

That, said Bias, where the laws have no superior.

That, said Thales, were the people are neither too rich nor too poor.

That, said Anacharsis the Scythian, where virtue is honored and vice detested.

That, said Pittacus, where dignities are always conferred upon the virtuous and never upon the base.

That, said Cleodulus, where the citizens fear blame more than punishment.

That, said Chilo, where the laws are more regarded than the orators.

But Solon's opinion seems to be the best founded, who said where an injury done a subject is an insult to the whole community.—*Norfolk Beacon.*

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Clothing for the Lungs.—Persons with weak lungs will be glad to learn, while these cold March winds are blowing on us, that an ingenious Englishman has invented a perfect covering for the lungs. It is an instrument composed of several thicknesses of exquisitely fine cloth, made of silver wire, fitted in a case, and by means of a sort of stock, bound over the mouth, and if it is desired, over the nose also. The breath which is expired, in passing out through the layers of silver cloth, warms the infinitude of its fibres, and when the next breath is drawn in, it receives back the heat, and so the air is furnished to the lungs divested of its painful quahities. The instrument interrupts the speech hardly at all, and in fact leaves the mouth quite at liberty for all useful and proper purposes. We can easily suppose that to persons of weak lungs this contrivance might be a very great comfort; and when travelling in very cold weather, it must be a much more convenient covering for the face than any of the contrivances usually resorted to. It is recommended by a long list of English medical men.—*Jour, Com.*

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The Day After a Battle.—There are few sadder things in life than the day after a battle. The high beating hope, the bounding spirits, have passed away, and in their stead comes the depressing reaction by which every over-wrought excitement is followed. With far different eyes do we look upon the compact ranks and glistening files—

With helm arrayed,
And lance and blade,
And plume in the gay wind dancing!

and upon the cold and barren heath, whose only memory of the past is the blood-stained turf, a mangled corpse, the broken gun, the shattered wall, the well trodden earth, where columns stood, the cut up ground where cavalry charged: these are the sad relics of all the chivalry of yesterday.

*Charles O'Malley the Irish Dragoon.*

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There never was a wiser maxim than that of Franklin. "Nothing is cheap that you do not want." Yet how perfectly insane many people are on the subject of cheap things. "Do tell me why you have bought that cast off door plate?" asked the husband of one of these notable bargainers. "Dear me," replied the wife, "you know it is always my plan to lay up things against time of need; *who knows but you may die, and I marry a man with the same name as that on the door plate?*"

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The Way of the World.—"Hallo, Tom, is that your sled?" "Yes." "It's a *real slick one;* let me have a coast, will ye?" "Yes." The admirer of Tom's sled seats himself upon it, and away he goes from the top of the hill in Bowdoin-street into Cambridge street. *Tom*—"Now bring it back." *Borrower*—"I wont"—kicking it on to the sidewalk—"if you want your *old sled*, come and get it."—*Boston Post.*

# GENERAL INTELLIGENCE.

## SLAVE CATCHERS CAUGHT.

A *scene* of this kind "came off" in this town and neighborhood, about two weeks since, which has excited considerable interest.

The principal facts, we believe, are the following:—Three men from Kentucky, in pursuit of colored persons, said to have *emigrated* from that State, contrary to the will and pleasure of certain whites, who claimed them as property, in the course of their reconnoitering, discovered two persons, a man and a woman, whom they regarded as proper subjects for them.

These persons were domiciliated at the house of a Mr. Page, in or near Oberlin. The Kentuckians obtained a warrant from a Justice of Pittsfield, and a Constable from the same town; and on Wednesday night, we think it was, surrounded the house of Mr. Page. The objects of their search not being promptly surrendered to their demand, they made *forcible entry*, and, (as the report is) amid divers threats and curses, the presentation of pistols, &c., *vi et armis*, removed thence the two colored persons in question. Of course *the news* on such an occasion would not "travel slow" in such a community as that at Oberlin.—The party left Mr. Page's house in good spirits, and no violent resistance do we understand to have been offered them, as they made rapid tracks with their steeds, with the purpose, it is allowed, of depositing their booty in Kentucky without any further formal deference to even the *black law* which their worthy fellow citizens taught our Legislature to enact.

But, lo! on entering a piece of woods, through which their road lay, they found themselves surrounded by a *posse*, whose number and determined mien were sufficiently indicated to arrest, pretty promptly, the knights of the spur in their hot haste. Suffice it that the goodly company escorted the Kentucky gentlemen and their *burden* to Elyria, where, before Judge Long, they were pretty effectually taught that they had been in rather too much haste, as their warrant was good for nothing and their Constable's process ditto.

These matters being arranged not exactly to their satisfaction, but "according to law," the requisite provision was made for their establishing their claims, if they can, to the colored persons, at a subsequent day, and the Court adjourned. Thus ended the first lesson, which occupied a good portion of Thursday.

But scarce had the adjournment taken place when our heroes were taken into the custody of the law, on a process which made it necessary for them to appear on Friday morning before Mr. Justice Birch, on a charge of an *assault and threatening to kill*, &c., contrary to the law and against the peace of the Commonwealth of Ohio.—This was rather serious business; and from the pouring into town next morning from all parts of the county, it was apparent that Oberlin was not the only place where news did not travel slow, and that the Court House would not be much too large for the sittings of the magistrate that day.

A deep interest was taken in the pleadings Esquire Benedict, no one will doubt, discharged with signal fidelity and ability his professional obligations to his clients, the Kentucky gentlemen; but the argument of Edward Hamlin, Esq. on the other side, excited great admiration. He had a field of ample scope, congenial, too, to his feelings and sympathies, and entered it apparently with his whole soul.

The result of the deliberations of Mr. Justice Birch, was, that the Kentuckians were put under bonds in the sum of $500 each, to answer at the next term of Common Pleas for this County. Thus ended the second lesson, on Friday P. M.; and we think our caption should, perhaps, have been, "Slave Catchers taught."—*Elyria (Ohio) Atlas.*

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☞ Since the foregoing article was in type, we have received the Oberlin Evangelist, in which we find the following account of this new case of kidnapping. It is no doubt authentic.

## KIDNAPPING AT OBERLIN.

Our usually quiet village was thrown into an excitement last week, by the entrance of three kidnappers, who seized and attempted to escape with two colored persons, a man and his wife. It appears that they had been hanging about several days in search of their victims. They profess to be Kentuckians, but there is some evidence for supposing that two of them are Ohio kidnappers by trade. One of them has been here frequently since last September. They procured an illegal warrant from a neighboring magistrate, and accompanied with a constable from the same place, "armed," as they said, "with ten pistols, and as many Bowie knives," entered a house, about eight o'clock in the evening, without permission, put the inmates all in fear of losing their lives, seized the colored people, manacled them together and started off. The alarm was immediately given, in the village. At a meeting of the citizens, which was then in progress, a committee was appointed to follow them, and see that they did not escape, without giving the colored people a fair trial; and also, that if they were proceeding legally, they should not be molested. This committee with others then followed and overtook the kidnappers about two miles from the village. They were alarmed, and in their agitation retreated into the first house, with the determination to defend themselves. They were assured, that if they were proceeding legally, they should not be harmed; and with this assurance, and accompanied and protected by some of our citizens, they proceeded two miles farther, and put up for the night. But for this visit from our citizens, they would not have stopped, as they told the slaves when arrested, "You don't stop to-night." This, with other developments, convinces us that they are kidnappers, and that though they took the precaution to have the *semblance* of legality, yet that they intended to escape without any trial whatever.

In the morning, finding they could not proceed without a trial, they turned back towards Elyria. In the mean time a lawyer had been procured, and it was found, that their proceedings were all illegal, and would be quashed as soon as they came into court. They professed to have full proof that the persons arrested were their slaves, and only wanted an opportunity to come before a judge to establish their claims.

When we reached Elyria, they made the discovery, that their proceedings thus far were illegal, and that they had no proof that the persons arrested were slaves. Notwithstanding this, their constable kept the slaves in custody for several hours, and so closely confined, that no friend could see them, until a new warrant could be issued; and they were, after being held twenty hours illegally, finally brought into court on a new process, which held them.—Most of this time they were handcuffed together, and so closely guarded, that in one case a Baptist Elder, who came in to talk with them, had a pistol drawn upon him, with a threat from one of the kidnappers, himself a member of the Baptist Church. When they appeared in court, all the proof they produced was their own oath, that they believed the colored persons were slaves, and if allowed time they could establish the fact. They therefore asked that they might be secured till they could go to Kentucky and bring the proof. This being in accordance with the "fugitive act," it was granted, and the persons, in default of bail, (which is by *law* put at one thousand dollars each,) were committed to jail.

On the decision of this case, the three kidnappers were arrested in the open court room, for an assault and battery, and tried the next morning, before Esq. Birch, of Elyria. It was proved in court, that after the colored persons were arrested and handcuffed, they in their rage drew their pistols and Bowie knives upon Mr. Leonard Page, the occupant of the house—that one placed his pistol against his breast and said, "Ah! you dough-faced Oberlinite, I'll spill your *heart's blood* for you! I'll teach you dough-faces to harbor negres!" The other two stood in the same threatening attitude, till the constable interfered and stopped them. The court, in a decision which did honor alike to his head and heart, remarked upon the enormity of their offence, and bound them over to the County Court, in the sum of *fifteen hundred dollars*. Some of their associates became bondmen, which prevented their having a residence in the same prison with their intended victims. They left the same day for the south, and their trial will come on in April next.

As several false reports have been put in circulation respecting this affair, we have deemed it best briefly to state the above, and to refer the reader to "The Philanthropist," where a more detailed account of the whole transaction will be published immediately. We will add, that no resistance was offered to the kidnappers—that the law was not violated by any of our citizens—that they were fully determined the colored people should not be rescued illegally, and that they should not be carried off, except at the end of a due process of law.

The kidnappers, the magistrate and the constable, have violated the law, and are all liable to several indictments yet. The latter regrets that he engaged in the business, and says he "would not be caught in another such affair for hundreds of dollars." And indeed, if they are prosecuted for all their liabilities, it will cost them hundreds, if not thousands of dollars. They will find, that if they attempt to do the dirty work of kidnappers, they must proceed so that the law will shield them. Pistols and Bowie knives don't frighten honest men. They are a poor defence in a bad business.

This is the first arrest, we believe, which has been made in Northern Ohio, under the "fugitive act." The slaves are now in jail, but will probably be brought out on a writ of habeas corpus, and the constitutionality of the act will be tested. The slave catchers and their associates also threatened to prosecute some of our citizens for harboring slaves. This we hope they will do. Indeed, we trust the matter will not rest now until the constitutionality of the "fugitive act" is fully tested.

P. S.—Since the above was written, we understand that the colored people, with some other prisoners, broke jail on the night of the 24 inst. and have conveyed themselves away. "Whereunto this will grow," we cannot tell.

To the above account it ought to be added, that Mr. Page's whole family were put in terror by the threats and rough conduct of the kidnappers. One of his children has been under the physician's care ever since, wholly, as the physician is ready to testify, from the effects of the fright. The little fellow talks in his sleep about the bullets being shot into his arm, the knives, &c. &c., and seems to be alarmed yet.

From the Watchman of the Valley.

## DAYTON RIOTS.

So many contradictory accounts have been given of the cause of the mob in Dayton, and its results, that a gentleman in that city has furnished us for publication an accurate statistical account of the whole affair.

So much of the following as is marked with quotations is taken from the speech of Mr. Carpenter in the Senate; the remainder is from other authentic sources.

"More than a year ago, Thomas Morris was written to by the Mayor, and fifty or more of the citizens of Dayton, the most of whom are not avowed abolitionists, to come to Dayton and deliver a public speech" on the subject of *northern servility* and *southern aggression*, by which was meant the influence of American slavery upon the politics and morals of the nation.

"The incidents which resulted from this were as follows."

1st. "Thomas Morris entered Dayton, Saturday afternoon, Jan. 23, 1841."

2d. "Handbills were circulated giving notice that Mr. Morris would speak in the court house that evening."

3d. "The mayor, although aware that Morris was in town and was about to speak, was not present at the meeting."

4th. "Mr. Morris was prevented from speaking by a mob," and his life threatened.

His person however being unknown, he escaped without injury.

5th. "A Mr. Burnett from Cincinnati, an elderly man, was at one time mistaken for Morris, and seized by the collar and dragged toward the door, preparatory, as they said, to giving him *hell*. He was rescued from them by unknown hands."

6th. The mob adjourned to a coffee house, opposite the house (Dr. Jewett's) where Morris and some of his Cincinnati friends had put up.

7th. The mob determined to burn the carriage in which those friends had come to town.

8th. In its attempts to do so the driver, who had harnessed the horses to take the carriage to a place of safety, was knocked down with brick-bats and the horses ran off with the carriage drawing it over him. His loud cry of murder probably saved those assisting him from injury, and enabled him to gain a house, where he was generously protected.

9th. "The house of Dr. Jewett was assailed that night with filthy missiles."

10th. "Mr. Morris left town the next morning, (Sunday.")

11th. "On which day, a minister of the Gospel, one of Morris's friends, was gagged in the Baptist church, where he had an appointment to preach.

12th. "A number of houses, in a colored settlement in the S. E. part of the town, were entered and harrassed, and two colored congregations driven out of their churches by violence.

This conduct probably prepared them to fight as they did the next night.

13th. "A prayer meeting for the enslaved every where, had for some time been held in the city, on the last Monday in each month. At the last meeting, it had been agreed, to hold the next meeting at the house of Dr. Jewett. This meeting was not disturbed," it being protected by the Mayor, "but the house was soon after attacked—much of his property destroyed and his life threatened, because a prayer meeting, which had been appointed a month before, was held at his house."

14th. "At the same time a house close by, in which a colored man resided, was also seriously damaged.

15th. "Soon after" these attacks, seven "young men went from the coffee house to the house of a colored man, in search of a woman of ill fame—not a white, but a yellow woman."

16th. Upon being informed she was not there, one proposed to take their word for it and go—others talked about a search. A white stepped up to a negro—*placed* his hand *rather roughly* upon his breast, and asked him if he was armed, whereupon the affray began.

17th. It resulted in the blacks, four in number, beating off the whites, killing one instantly—wounding another almost mortally, a third severely and a fourth slightly.

18th. "The house in which the affray happened was burned on Tuesday night, the 26th, while the police was holding a grand council.

19th. "On the night of the 3d of February, the mob, about one hundred in number, drove two colored families from their beds, and set fire to their houses, and also to another house, giving no time to the fugitives, even to take the clothing necessary to shelter them from the inclemency of a winter night."

20th. "Many other colored houses were stoned, and the inmates were driven to the woods—forbid on pain of death to spread an alarm in town, and all ordered to leave the county within twenty-four hours.

21st. One woman, with a child in her arms but a few days old, was thus driven out and passed this memorable night in the woods but half clad.

22d. Another woman, who had given birth to a child the previous night, was torn from her bed—but her piercing entreaties, touched even the stony heart of the mob and she was suffered to remain.

23rd. A woman in the act of putting her dress over her head, had it set on fire, and then thrown into the bed where her child yet lay.

24th. A colored girl's trunk was broken open in her presence and $12 taken from it, which they refused to give her.

25th. "One young man was driven out by the flames before he could get his clothes or money which lay in the house; and on his rushing in to recover his property, the ruffians shut the door upon him." By a miracle he escaped being burned alive, through an upper window.

26th. A large number of them have sacrificed their property to leave the town. Speculators hovered about them, but were balked to some extent.

27th. Many of the colored families lodged in the open woods for several nights.

28th. An old man by the name of Cox was thrown down by a company of ruffians, and then thrown into the race, where he narrowly escaped being drowned.

29th. Another man near the head of the basin, was also knocked down and cruelly beaten—crime a colored skin

30th. A white man, an abolitionist, was struck in the market house by a drunken bully—who made complaint against himself—was fined and then repeated the blow.

31st. A colored man near the Catholic church was struck over the head with a dray pin on the 6th by this same drunken fellow, who since his first outrage, had been appointed a deputy Marshal by the Mayor.

32nd. One of the constables was called for on the night of the conflagration, came to the door—saw the flames and then shamefully went to bed again.

33rd. The Marshal appointed his share of the police from persons well known as mobites.

34th. Two of the Dayton presses are avowedly advocates of the mob system, while a third growls just loud enough to show its fear of the mob.

35th. The mobocracy comprises the whole coffee house interest in the town. Franklin.

[We think the 34th item unjust. The articles we have noticed from the Dayton Journal have been spirited, and manly denunciations of the doings of the rioters. The other presses, we suppose, are the criminal coadjutors of the mob.]

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Correspondence of the Journal of Commerce.

Washington, Monday, March 15.

*Reconciliation between Mr. Clay and Mr. King.*

After the Senate opened, this morning, Mr. Preston rose and remarked upon the deep regret felt by himself and others at the collision which had lately taken place in the Senate between two of its most distinguished members.—But he believed that the difficulty had arisen from a misconception on the part of the Senator from Kentucky (Mr. Clay) as to what was said by the Senator from Alabama (Mr. King.) He had it from an undoubted source that there was no intention on the part of the Senator from Alabama to wound the feelings of the Senator from Kentucky. He expressed a hope, therefore, that the unhappy difference might soon be settled to the mutual satisfaction of both parties.

Mr. Clay then said that although he had misconceived the tenor of the remarks of the Senator from Alabama, and had acted on the belief that there was an intention to wound him, yet being more prompt to repair than to repel an injury, he would say that he was now convinced that the Senator from Alabama had no design to insult him; and he now cheerfully took back all that he had said in reply.

A burst of applause followed Mr. Clay's remarks.

Mr. King rose and stated, in substance, that he hoped his course here had been always marked by forbearance and courtesy; and, in reference to this matter, he would, after the frank declaration of the Senator, say that he had never meditated or uttered any thing intended to be insulting to him or disparaging of him.

Mr. Clay then advanced towards Mr. King, and offered his hand, which was most cordially received. The galleries and lobbies then set up a shout of applause, which was not checked.

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General Election Law.—The Select Committee on elections and the elective franchise have reported a bill to amend the R. S. in relation to elections, other than for militia and town officers, of which the following are some important provisions. The election to be on the 1st Wednesday succeeding the 1st Monday in November. All general and special elections to be held on one day. The supervisor, assessor and town clerk shall form a board, and divide their town into such number of election districts as shall not contain more than 600 electors. The town officers shall designate the place of holding elections, and three of their number to be assigned to each place or district, or one of their number with Justices of peace, &c. Inspectors to be elected at annual town meetings after 1st January next.—Polls to be kept open from half an hour after sunrise until sunset. Each ballot to contain the name of all State officers to be chosen at the election. Every elector to be considered a resident of such district, wherein is his permanent residence; and there it remains until he shall have acquired another. No person enlisted or holding a commission or appointment in the army or navy of the U. S. or of this State shall acquire a residence in any place, in consequence of performing duty, or being stationed in such place. No person shall lose a residence in consequence of being employed in navigation; if navigating the seas, his residence shall be deemed to be at the port whence the vessel last cleared for a voyage; if employed in inland navigation, the residence to be deemed to belong to the place whence the vessel first cleared or received its first license. The canvass of votes to be public, and not to be adjourned or postponed until it shall have been fully completed.

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Albert Smith in Congress.—We find the following in the Globe, in the midst of a speech from Mr. Black, of Georgia. We copy *verbatim* from the report in the Globe, beginning with a reference to the State of Maine made by the member from Georgia.

Mr. Black, speaking of the State of Maine, said, "She could send a few long, low black schooners to the Savannah and down the southern coast in command of such men as Philbrook and Kelleran, who under pretence of taking lumber to the East, might stow away a few negroes between the interstices of their timber cargo."

"Here," says the Globe, "*Mr. Albert Smith*, of Maine, interposed, and said that *so far from employing 'long, low black schooners' in the abduction of slaves from Georgia to Maine*, HE WOULD BE VERY THANKFUL IF THE GENTLEMAN FROM GEORGIA WOULD ABDUCT THE 100 NEGROES FROM MAINE WHO HAD VOTED AGAINST, AND BEATEN HIM IN HIS OWN DISTRICT AT THE LAST CONGRESSIONAL ELECTION."

"Mr. Black," says the Globe, "assured his friend *if he would deliver these negroes to him at his plantation on the Savannah River, at any time after the 4th of March proximo, he would employ them in a much better business than voting against and defeating so distinguished a Democrat as the gentleman from Maine.*"

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## SCENES AT THE SOUTH.

*Fatal Rencontre.*—We learn from the Yeoman, the particulars of a melancholy affray which took place in Scottsville, Allen county, Ky., on the 9th instant. It appeared that a man named Borden had put in circulation disreputable reports concerning a woman of that town, in consequence of which he was called upon by David A. Porter and his three sons, to give him the alternative of signing a retraction, or of leaving the town. On his refusing to do either, they assaulted him, but were prevented from doing injury, and left him. On meeting him in the street, subsequently, one of them armed with a pistol, and the others with clubs and stones, they again assaulted him. The old man and one of the sons struck him, upon which he discharged a pistol with which he had armed himself previously, which took effect, lodging three balls in the old man's breast, who died in two minutes. Borden fell at the same time, and after he was so severely beaten that his scull was fractured in several places. Hopes of his recovery were entertained.—*Lou. Adv.*

*Life in Vicksburgh.*—We copy the following from the Vicksburgh Whig, of the 4th inst. We learn from another source that on the morning after the outrage here spoken of, Mr. Flagg, and Mr. Hagan met in the streets, armed with double barrelled guns; that both fired; and that Mr. Flagg was slightly hurt.

"Last evening, about 5 o'clock, as I was sitting on the gallery of my law office, on Grove street, engaged in reading, Dr. Hagan, the editor of the 'Vicksburg Sentinel,' unexpectedly appeared before me in the street, a few yards distant: and, drawing, almost immediately, a large dueling pistol, presented it at me. I was, at the time, unarmed, having no apprehension of any assault. I accordingly stepped within the door of my office, a few feet distant, in order to lay my hands on such weapons as might be there. Before I could procure arms necessary for defence and return, Dr. Hagan had disappeared.

An attempt at the assasination of an unarmed man, so dastardly, needs no comment.

EDMUND FLAGG."

*A Bloody Villian.*—The St. Louis Pennant states that in Springfield, Missouri, a man named Whitesides killed another named James Duncan, by firing a pistol at him from his overcoat pocket on the 23d ult. This is indeed a dastardly use of concealed weapons.

*Murder.*—The "Hillsborough N. Carolina Recorder states that, on Thursday, the 18th ultimo. Mr. John Tapp, of Orange county, and his son, a lad about nine years of age, were shockingly murdered by one of his negroes. Mr. Tapp was found dead a few hours after the occurrence, with his head bruised and his throat cut. The son was alive, with his throat cut, but died soon after. The negro was apprehended the same evening, and committed for trial.

*Another Political Murder.*—Mr. James M Coxe, of Wilmington, Del., was murdered on Monday last by Mr. Alex. Stephens. The dispute between them was of a political character which ended in a scuffle, when Stephens stabbed him with a knife.

*Fatal Duel.*—The Cincinnati Republican states that a duel was fought at Alton, Ill., on the 4th inst., between Judge Smith of the Ill. Supreme Court, and Mr. McClernard, late Secretary of State of Ill. They fought with rifles, distance fifty spaces. Judge Smith was the challenger and was killed on the spot.

The St. Louis Gazette of the 6th instant contradicts the above statement, and says the parties were arrested before they reached the ground.

["Bloody Alton" belongs to the South, of course, though geographically north of the line.]

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## ITEMS.

*Produce on One Acre of Ground.*—Mr. J. Fry, of Concord, Erie county, N. Y., raised 100 bushels of sound (shelled) corn, twenty-five bushels of potatoes, and two cart loads of pumpkins on one acre of ground, the past season, and sold his corn stalks for 15 bushels of oats.—*Genesee Farmer.*

*More new Lights.*—In Yates county, in this State, a new sect of religionists have made their appearance. They are called "Sweezyites," and also have the *alias* of "Holy Rollers." They derive the latter appellation from indiscriminate rolling on the floor being one of their religious feats. They are said to be seceding Methodists, and to practice an indiscriminate communion of the sexes. Females are admitted without restriction, but every male must sign the doctrines and add a female to the common stock.

*Defeated.*—The wife of Robinson, the murderer of Mr. Suydam, at New Brunswick, one day last week attempted to smuggle in to him, in a can of soup, a razor—doubtless for the purpose of furnishing him with the means of self destruction. The artifice was, however, detected, and its accomplishment frustrated.

*The Croton Water Works.*—The whole line of the aqueduct in Westchester county, thirty-two miles in length, is completed, with the exception of forty yards in length, and the remaining portions of the work, excepting the high bridge and receiving and distributing reservoir, will be completed during the ensuing summer.—*Evening Post.*

*Webster's Dictionary.*—The new edition of Webster's Dictionary, in two volumes large 8vo. of about 1000 pages each, has been issued from the press. It contains several thousand more words than the quarto edition, and is extremely well got up, in every respect. We trust that the venerable author, now more than 80 years of age, will find in the rapid sale of this work, so honorable to himself and to American literature, some reward for the 25 years toil and labor which it has cost him.

*Horrid Persecution.*—The white people of Lower Sandusky, Ohio, have held a meeting, and passed resolves requiring certain colored people of that place to leave without delay, or give bond and security for their good behavior, as the law directs—resolving that the laws should be carried into full effect.

*Southern Principle Illustrated.*—Mr. Clay related an anecdote to the Court to-day, to show how strong the Mississippians hold on to slavery, in substance as follows:—A master there had children by one of his slaves, and being rich, desired to leave his property to these children. He took them, with the mother, to Cincinnati, got a deed of emancipation under the laws of Ohio, returned to Mississippi with a title of their freedom, and left his property by will to these children. The cour